

OF THE
CHILDS PORTION,

viz:

GOOD EDUCATION.

By E.W. *Woodward*

OR,

The Book of the Education of
Youth, that hath for some yeers lain in obscu-
rity; but is now brought to light, for the help
of Parents and Tutors, to whom it is
recommended.

BY

Will: Goudge, D. D.

Edm: Calamy.

John Goodwin.

Joseph Caryl.

Jer: Burroughs.

William Greenhill.

Pfal. 34. 11. Deut. 12. 28.

*Come ye children hearken unto me, I will teach you the fear of the Lord,
that it may go well with you, and with your children after you for ever,
when thou doest that which is good, and right in the sight of the Lord thy
God.*

Chrysost.

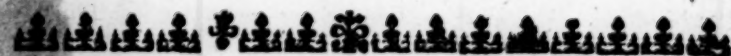
*As our Seminaries or seed-plots are, such are the Land and Nation: As
the Parents, house and school are, such are the Town and City.*

Printed at LONDON: and are to be sold by *Tho: Underhill* at
the signe of the Bible in *Woodstreet.* 1649.

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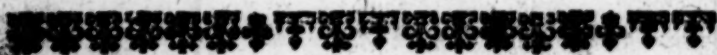
ipso d. d. 8.





VVEF, whose names are under-
written, well acquainted with
the scope and purpose of this Book,
*Tending to an orderly proceeding in a well-
Timed Reformation of our selves first, and
our children betimes*, do give our atte-
station thereunto heartily, and in all
faithfulnesse.

Edm: Calamy.	}	Fer: Burroughes.
John Goodwin.		
Joseph Caryl.		Will: Greenehill.



CHILD'S PORTION,
OF THE

GOOD FRIENDS



to Parents, and to whom it is
 given to help for the help

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I have the honor to acknowledge the receipt of your letter of the 11th inst. in relation to the above mentioned matter. I will send you the same as soon as I can. I am, Sir, very respectfully,
 Yours, &c.
 J. M. Smith

Printed by J. W. Smith at the Press of the London & Westminster Printing Co., 10, Abchurch Lane, E.C. 4.



THE
PREFACE, SHEVING
the necessitie and worth of a
vertuous education, and may
serve as an introduction
to *Dutie.*



Ur great *Advancer* of Learning,
noteth an opinion of *Aristotle*,
which is this; ^a "That of those Lib. 7. p. 375.
"things, which consist by na- In English
"ture, nothing can be changed Book 2. p. 263.
"by custome, using for exam-
"ple; That, if a stone be thrown
"up tenne thousand-times, it will not learne to
"ascend; and that by often seeing and hearing,
"we doe not see or heare the better.

That Noble *Scholler* noted this for a negligent
opinion, so he calls it (I know not why, because the
Philosopher doth instance in *Peremptory* nature) and
b he

he took pains to informe us touching the same; It is true, saith he, In things wherein nature is *Peremptory*; Man cannot make massie bodies to hang in the Airelike *Meteors*; he cannot make an Oxe to flye: That which is *crooked*, saith the wise man, *man cannot make straight*. There is a *Peremptory* bent of nature, which man cannot turue, no more then he can turue back a Spring-tide, or a Rushing winde; This is a worke for *Him*, and peculiar to *Him*, Who turned *Jordan back*; Who made the Iron Swimme; Makes the Clouds, those massie bodies, to hang in the Aire, as if they had no weight; Who makes Mountaines Vallies, and rough things even; Raifeth *children of stones* (stony hearts) and made *dry Bones* live. And the Parents worke, in this case, is to sit still (I meane not any slacking of their endeavour) that is, to goe into his closet, and spread this *Peremptory* bent of nature, he sees in his Childe, or not subdued in himselfe, as the King the Letter, *before the Lord*, and to say (it is *Luthers Counsell*) *Here is an* "Heart that *cannot* turn, that *will* not turne; turne
"it, Lord, it is Thy Worke, Thine onely; Turne
"it, as Thou didst the Rivers in the South. Thus
where Nature is *Peremptory*; and what we are to do
in that case: Nothing, but look up to Him, Who
caused the Sunne to goe back, and so the shadow
in the Diall.

^b Eccles. 7. 15.
Exemplum est
sunt ipse.

^c a King. 19.

14.

^d Pœnitendum
mihi precipis, sed
talis sum ego
miser, quod sen-
tienti non esse
neque posse;
quare suis pro-
stratus pedibus,
Ecce. Concio de
pan. tem. Anno
Dom. 1518.

"But it is otherwise in things wherein nature
"admitteth a latitude; for we may see that a
"straight glove will come more easily on with use;
"And that a wand will, by use, bend otherwise
"then

"then it grew; and by use of the voice, we speak
 "lowder and stronger; and that by use of induring
 "heate and cold, we indure it the better". And here in the God of Nature (Who onely can change Nature, and supply, what man cast away, and is wanting) would have Man active and stirring, and admits him as a fellow-worker with Himselfe.

See a Treatise of the Use and Custom, p. 16. and 39. and 69.

By this I would gaine but thus much; That I might evince the necessitie of a vertuous education, and inhance the worth of the same; I meane, that we might set a price upon it, and no ordinary one neither. It were an easie taske here to enter into a common place, and to give a Laudative hereof, which would fill the margent and the lines. Sufficeth it to know, first, 'That Nothing (after Gods reserved power) doth so much set things in or out of Square and Rule, as education doth. Secondly; That we have no other means to recover our sickly and crasie nature (I know my words are too short, but I mean not in things that are high, concerning God, for in them she is not sick but dead) no other meanes to pull it out of the Rubbish of Adams and of our own Ruins, and to smooth over the face of it againe, beautifying the same and making it comely; no other means, I say, left us then to apply the *Georgicks* of the minde; (as that Noble Scholler Phraseth it) he means the husbandry and Tillage thereof. The effects we see in the husbanding our grounds: and they are great and admirable. The good Tillage of the minde produceth as great effects, and concerneth man

Reade Hist. of the World, first Book, 4. Chap. Sect. 11. p. 14. Quint. de claris Orat. Isocrat. Areopag. 217. in fol.

p. 236.

more, as he thinks himselfe of more worth then a clod of earth. It hath such a forcible operation, as hardly any length of time or contention of labour can countervail it afterwards: we remember the old saying, the truth whereof is more ancient, then is the verse:

Ingenuas didicisse fideliter artes, &c.

^bp. 81.

This Culture and manurance of the minde, taketh away the wildnesse and barbarisme, and fiercenesse of mens mindes; it subdueth savage and unreclaimed desires; But then, as the great Scholler noteth also, The *accent* had need be upon *fideliter*^b; that is, The Culture and manurance of the minde must not be superficiall: We deale not so with our ground; but it must be laboured in faithfully, heartily, continually, so the husbandman doth in his ground; it findes him work all the yeer long. And he doth his work thoroughly; he doth not plant here a *spot*, and there a *plat* of ground; but he tills the ground all over, that what he can, and as the nature of the ground is capable, he may make all fruitfull. And so we must intend this businesse, as we would that thing, which concerns the *Parent* and the *Childe*, more then any thing in the world besides; yea, more then a World is worth; Being confident of this, "That all things by labour and industry may be made better then Nature produced them; And that God so ordained it, That the industry of man should concur in all things with the Works of Nature, both for the bringing of them to their perfection, and for the keeping of them therein, being brought unto it".

ⁱ See Dr. Hack.
Apol. lib. 2.
cap. 9. Sect. 3.
p. 143.

Having

Having now concluded the worth of a vertuous education, and the necessitie of the same; it followes, That my own practise be somewhat answerable to the Rule: Therefore have I penned mine own Duty, with mine own hands; which may serve for a parent at large, to direct and teach him, his.

This I have digested into two parts, each entire of themselves; but yet as different in the subject matter, and manner of handling, as is the subject I would informe: [In the first part, a Childe in its *minoritie* and younger yeers; the second, a Childe growne up: Both the one and the other, the subject of a Parents care, and charge, which in the *first part* is largely treated on with the manner or way, how he may discharge the same: The way is, to make the Childe know himselfe, then to know that, which may be known of God^k, which is manifest: ^{1 Rom 110.} for God hath shewed it unto him, by that he sees and ^{to 235th 75 Q. 2.} feeles of Him, so haply he may feele after Him, and finde Him^l.

^{1 Acts 17. 27.}

This then is my subject now, even *The good culture of the Childe*; an old Theame, whereto little that is new can be added either for forme or matter: Yet because it is a work daily repeated and of *Infinite* concernment to the Childe; And being a parent my selfe, I obtained of my selfe (naturally very indisposed to my pen) to set downe out of some continued experience and some conversation with Children, and Books concerning that Theame, what I thought pertinent to that businesse; *The furthering and improving that great worke.*

1. What now remains as an introduction thereto, I branch under these heads. First, making this my scope, (the good Culture of the Childe) and being to note some *wants* and *Deficiencies* therein, I shall first, briefly observe such defects as my riper yeers have discerned in my own *education*, the trayning up my younger yeers, which may be of some use to others for prevention.
2. Secondly, I shall note a naturall defect, which troubled me very much; For I thought it the greatest crosse in the world, but it proved no small benefit. And this I must not passe over; because it will be of large use both to the Parent and the Childe; a good introduction to Duty unto both.
3. Lastly, I shall set downe what perswaded me to put my hand to this work; and that will be of force to engage every Parent upon the same bounden Duty and service.

^m Non conceditur simul amare & sapere.

First then, (for so I make way unto it with some digression) I had naturally *Linguam impeditam*, a stammering tongue: my Mother, who could love her Childe, and yet be wise (two things, they say, incompatible^m, but she could do both, as all knew that knew her) was tender of me, and the more tender, the more my imperfection was. And such discretion she used in that case, as indeed she did in all points touching her Children; A true *Eunice*, though having five sonnes, She had not one *Timothy*; for instructions and prayers both, are too short for that worke; Such discretion, I say, she used towards me, that, had I found the same under those hands, whereto I was committed, I perswade my selfe I had every way thrived better then I did, and

and in point of pronounciation (a chiefe point in a Scholler) I had not found so great discouragement, as afterward I did.

I mention my *Mother* here, not my *Father*, because that *Stay* and *Staff*, the Lord took away from her *head*, & our *Tabernacle* in a needfull time, when I was little more then a yeer old, the youngest of nine, but one *was not*, and another there was, newly laide in the cradle: A sad stroke, and as sad a widow, A *Widow indeed*ⁿ; and that sufficeth for her *honour*. Then her charge was double, She was *Father* and *Mother* both, and so she discharged both parts, as that thereby she had *double honour*. No Children in that Countrey, of what ranke soever, did owe more to a Mother for her precepts, her prayers and her Practise, then we did (it is our engagement,) and no parent expected, and had a more honourable observance from her Children, then She had. Mothers may hold their Authoritie and maintaine the same, say what they will to the contrary; It is their fault, if they doe not maintaine their Right, and it will be their sorrow. She lived to see her Childrens Children, and a greater blessing then that too, *Peace upon Israel*, peace and truth all her dayes; And when her Day came, even her appointed Day, then was she taken away from *seeing the evill to come*; She died as She lived (I mention but the practice of her widowhood) like *Jacob*, blessing her children; so she fell asleepe, and was brought to the grave, that silent place, like a Sheafe of wheat to the barne, as full of graces, as of yeers.

n *Widow*.
1 Tim. 5. 5.
and vers. 3.

I have digressed a little here, but I could not remember a Mother, and such a Mother, barely so and no more.

I.

From under her gentle and wise government I was put to Schoole, to one of the best note in all that Countrey; I shall point to the wants there, which my riper yeers have noted in my education then, for so our Learned Interpreter, *Iunius*, hath done before me.

° Prævo nostri
ævi more. Cent.
Misc. Epist. 87.
p. 494.

Neque ulla
etiam minus sa-
vigata. Quintil.
1. cap. 12.

I spent sixe yeers and an halfe in the Grammer Schoole, trained up according to the *bad fashion* (for we say, as ° *Lipſius* saith) of most Teachers, then and now. The understanding of a Childe is left to its owne information; (which will be long first) and its memory is first dealt with, and Tasked; a burden though not so felt^p, yet a burden, and heavier then we would have to be imposed upon our selves, for we will understand first, and then commit to Memorie, which is the order of Nature: for in true order and place; the Memory comes the last of three; The understanding should be a leading hand to it, and the sense to the understanding; and then the Memory hath its due place, and will doe its due office, when first the sense and understanding have done theirs; such a reciproca- tion, reflux or mutuall working there is betwixt them if they worke in order. It requires speciall observation.

In all this time spent in Grammar (sixe yeers is a great length in our span) I know not which lost me most time, *fear* or *Play*. I know I played away much of the time (for all the sorrow) but, I know also,

also, feare hindred me most, and cast me farthest back. I remember the noble Knights words in his feigned *Arcadia*, "His⁹ minde, saith he, was fixed⁹ pag. 11.
 "upon another devotion, so he minded the speech
 "no more then a Boy doth his lesson, when he
 "hath leave to play.

Feare works the same effect that play doth. If the Master be as ready to smite, as he is to speake, (as too many such there are) the Boyes minde is fixed upon another devotion, how he may save himselfe; his eye is upon the rod or hand, and all his observation is how he may award the blow. As for other observations, which his lesson would yeeld, they must stay a fitter season for admittance, when the *Master* and *Scholler* both are better fitted and tuned, the one to give, the other to take instruction. And let him, whom it doth concerne, well consider this: for it concerns him very much, and the Childe, whose good he would promote, as much and much more, whereof more in a fitter place, onely this I adde here.

A Boy will finde out many shifts; it is the Masters wisdome not to put the Childe to it, for it will shew its wit in nothing more, then to hurt it selfe; I know it, for I was witty enough that way, and so, amongst other defects, I made my tongue the more imperfect, which may teach the Master now to deale tenderly and gently with the Childe upon point of instruction.

A Master must maintaine an *awefulnesse* in the Childe, else little will be done; and he must be as carefull to suppress *feare*, and the working of it,

c

specially

² Wild. 17. 12.

³ Regild vocatur

castigatio disci-

plina quæ de-

linquens una

dolet & discit.

Bright Rev. 3.

19.

⁴ Dionysio dilecto
filio misso ad
studendum, pro
eo, quod alii
vulgo inscribunt
Studenti. Vita
Junii præfix.
Oper. Theol.

specially then, when he would give instruction, else no good will be done; We may note what Wisdome saith, certainly it holds true in so tender yeers; *fearc*¹ *betrayeth the succours, which reason offereth*. If the Childe deserve to smart, let it smart afterwards when the lesson is done; And then neither will it be *Discipline*², unlesse as it smarts from the rod, so it learns by it also. Hence Teachers may learne a principall lesson, in due observation whereof they may helpe many defects, as, in the neglect of the same, they may cause not a few, and such, perhaps, as after time cannot helpe nor redresse. And so I have observed two maine defects in the *Grammar Schoole*, one in point of *Instruction*, the other in point of *Correction*. I will observe no more, for present, there (for it will fall in my way againe in a fitter place) but that from thence I was sent to the *Vniversitie* soon enough and raw enough: So my Master advised, and then my Mother was perswaded, for he was counted an Oracle. It remembers me how *Iunius* his Grandfather did sometimes indorse his letter to his sonne, who, he thought, at that time, might have spent his time to better purpose; To *Dionysius* my beloved sonne sent to study. And to study I was sent also, as a means tending to a farther end, which failed, and though little I did, yet I sate at it; what awed me so (for there was a providence in it) I shall tell anon. And such was the good providence also, I was disposed to a *Tutor*, the ablest amongst many, and most conscientious of his duty, and as skilfull to teach his Schollers theirs. Touching some Tu-

tors,

tors, and their proceeding with their Pupils then and now (if according to the old and most ordinary fashion) as I think it not a patterne for imitation, so I know it to be above my Censure.

I shall note a Defect which I may be bold to censure; A fundamentall one it is, yet not so properly mine, as that it is not common to the most, now, as it was then, sent to the Colledge as I was, before I was fitted. There we shall finde helps from other Arts which will give *Forme* to *Matter*; But if we want *Matter*, what should we do with our *Forme*?

I was put to Logick and Rhetorick before I was prepared or fitted for either. "Those grave Sciences, (as the Noble Scholler^a saith) the one for ^{a Book. 99.} judgement, the other for ornament, doe suppose the Learner ripe for both; else it is, as if one should learne to weigh, or measure, or to paint the winde. Those Arts are the rules and Directions how to set forth and dispose Matter: And if the minde be empty and unfraught there. of; if it hath not gathered that, which Cicero calleth *Sylva & supellex*, stufte and variety to begin with those Arts, it doth work but this effect; That the wisdom of those Arts, which is great and Universall, will be made almost contemptible, and degenerate into Childish Sophistry. So said that noble Scholler, who hath not a word too light.

But empty, and unfraught though I was, yet to these *Arts* I was put, and my benefit there-from was answerable; so little, as that I shall never re-

cover those Defects. For Defects, which grow up with us in youth, are as hardly amended in after time, as the error in the first concoction is corrected in the Second. And yet, if I should say, that many were then, and now are, sent to the Universitie more empty and unfraught then I was, I should say but the truth.

Read the L.
Cokes advise
before his se-
cond part of
Reports, which
he borrows
(part of it) out
of Sen. ep. 108.

¹ pag. 222.

I did not cast away my howers there, though for want of good order and method in my studies, I spent not my time there to much purpose. I fleet-ed and flutter'd from book to book, variously tast-ing off many, but digesting none; some rude no-tions I had of the Arts; but was not acquainted at all with the *bodies* of *Disciplines*. I gathered some ends together, so as that my collections that way, and provision of learning was (as our *Advancer*^x compareth it) like a *Frippers* or *Brokers shop*, that hath ends of every thing, but nothing of worth. I have noted this also as my owne *Deficiency*, for so it was; more there are, who proceed as in orderly as I did, and that they may be better advised and directed, I have noted it; A defect they shall finde it, and no ordinary one.

The next defect I shall note, (for there is use in it also) is this; I lost the fruit of disputation quite; The benefit whereof is no little to a Boy, if he be not (through the default of the Moderator) a right Sophister, contending about Goats haire, which is Childish Sophistry, a vaine jangling about nothing; and of nothing comes nothing: or if they contend not with blows, and bad language, I mean, as once it was, with hard iron, instead of solid arguments,

guments. Let the folly and abuses hereof be prevented by the wise over-sight of the Governours, so shall the dispute be wisely carried, and then, assuredly much Advantage shall accrew thereby, both to them that dispute, and them that heare. I durst not put my selfe forth therein, for then my tongue was very imperfect, when I was not ready, in what I was to speak, as in Disputations I could not be: but in other exercises, Declamations, [and the like, I was best, because most exercised therein, and those I had so perfect, that I could see my selfe speake.

Another defect there was, and deserueth Censure; I charged my paper book with many notes, my memory with few, or none at all; & had I gone on so, The Scholler had lost, if not quite his *Treasurer*; yet he had put it out of office; "The most faithfull Servant in the world, if it be called to an account constantly, if not, the very worst, a very Slug". Let there be a Recognition of what we heare or reade, a chewing of it againe (for, as conference with others is the life of studie; so meditation is the life of reading) then we may book it (we may and must take some briefe heads of it at first^b) but charge the *memory* rather then the book, Call it to an account; so may a man prove as famous for memory as our *Jewell*^c was, who had the Art indeed; or if not so, (for that was extraordinary and there is a different strength of memory, as of other faculties not in all alike) yet this recalling of things and charging of memory, so as it

^a *Nil aequè
vel augetur cō-
ni, vel negligē-
tē interdicit.*

Quintil. l. 11.
cap. 2.

^b *Certissimum est
quod in librum
refertur, fidelis-
simum adiutorem
memorie, cum id
quod sola recor-
datione nitatur,
facile possit de-
scarnitate tempo-
ris, vel penitus
extingui, vel sal-
tem corrumpi.*

Bright in Re-
vel. cap. 5.

I allow not of
those who
make *memory*
their *store-house*,
for at their
greatest need,
they shall want
of their store.
L. Coke. ep. 1.
before his first
part.

^d Si quis unam
maximamque
a me artem me-
morie querat,
exercitatio est, &
labor, Quintil.
ibid.

may be *par oneri* not overcharged, will prove a sure Art, and most usefull ^d.

I could give here a full *Tale* of my *Defects*, for I know many, and I could censure them too, *none better*; but I shall reserve them for a fitter time and place; these are fittest for publike, and serve best to correct others: for from these I had most disadvantage, as others shall finde also, though yet they discern it as little, as once I did.

II.

Another *defect* I had, nay I have, and that was naturall, as hath been said; It deserves pardon from all but my selfe, but I must not pardon my selfe; because I troubled and disquieted my selfe most about that, which I finde now did work unto me the most good; therefore I shall stay a little upon it, and then give some lessons from thence which may teach others very much, the onely reason why I could not passe it over.

I must speake it, because I conceive there is much use of it: I disquieted my selfe about my imperfection in speech very much, so much, as more cannot well be imagined; and all that, *But a disquieting in vaine*. But yet this good was in it; The *Sovre* yeelded me this *Sweet*: It kept me close within, when others were without, perhaps merrier, but not so well imployed. It made me look up the oftner unto Him (for I saw I had need of Him) Who made mans Mouth ^e, the Dumbe and Deafe, &c. The very thought of my Infirmitie kept me low, every way low, in my thoughts also; it kept me from aspiring, and it was well so, else I had

^e Exod. 4. 11.

had been perking too high; I had stretched ^fand ^f*impunitus.*
² *Cor. 10. 14.*
 sentered my selfe beyond my Scantling and proportion. Assuredly, I could not have wanted this defect; but it was long before I thought so, long before I could cast Anchor upwards; I had first tempted God *ten times*, saying, *Can God provide in such a wildernesse?* I almost sunck down under that thought, so heavie it was: for thus I thought.

I was now a Scholler, intended for one; Sixe yeers and more were spent in the Colledge; my speech little mended: I must bend to some course; I must not be as one that follows crows with a port-gun, or that shoots at Rovers; I must tend to some marke: What may that be? A Divine, Lawyer, or Physician? I was designed for the first, but too soon, as others are, that was the great error. A Lawyer? his knowledge is most excellent, I speak of humane; and a right true Lawyer is a right honest man, as a great Sage ^h of the law Reports it, and he hath good law & reason for it both. But a Lawyer sells his ⁱ words, and they are his currant money; I knew mine could finde no quick market. I was fitter for the last of the three, for a sick man likes a silent Physician, who hath skill to cure him, not words to weary him; he is in paine, words put him to more paine. The truth is, I could thinke upon no course, but either to *digge* or to *begge*, so I resolved on that, which had most labour and least shame, to labour with my hands; but that should be in a strange land; and thither I went twice, wherein, though I laboured not with the hand, yet I was fed. All this while, God took a gracious way with

^g *An possim sequi.*

^h *quis Corvus*

ⁱ *siq; lutoq; vita*

^j *sine proposito lan-*

^k *quida & vaga*

^l *est.*

^m *Ignoranti quem*

ⁿ *portant pietat*

^o *nullus secundis*

^p *est venius.*

^q *L. Coke se-*

^r *condempit.*

^s *Causidicus ven-*

^t *dere verba silet.*

^u *Owen pag. 15.*

^v *l. 22.*

with me, if I could have seen it : even to make me nothing, and to make me know it ; but that is a mighty work for an Almighty hand ; and I was framing to it, for I looked upon my selfe, as upon the most helplesse fellow in the world. My Tongue, I thought, was as the *Rudder* to the *Ship*, which must bring in and carry out all my Commodities, and that was broken. So I lay like a Ship, that had neither Winde nor Tyde ; *Sedit dum metuatur ne non succedat*. I sate still, because I thought it to no purpose to goe forward. How much of my precious sand runne out, while my thoughts were troubled about nothing, or that, which was quite out of my reach ! how was I tossed, like a Ship, in a Storme of my own raising ! and (as *Seneca* saith) though tossed much, I sailed nothing : my feare of successe was the *Remora*, and hinderance to stay and slugge the Ship from further sailing : it was the great *Arrest* and *prejudice* of further progresse or discovery. So while I was seeking my selfe (the great sinne of the World, selfe-seeking) I lost my selfe ; and when I would guide my own steps, I fell into a *Maze*, whence I could finde no issue ; and for *provision* I thought it impossible, when I thought on my *Wildernesse*, and I could not but thinke of it, for in a *wildernesse* I was.

While I was thus moyling, and troubling my selfe about Gods Charge (so it was) how I should be fed to morrow, and clothed to morrow, that had sufficient for the day ; The Lord beheld the wrigling of the worme, and forbore to crush it, notwithstanding my *intermeddling* with His charge
(which

(which is to keep and feed his people) and the neglect of my owne, which is to *give all faithfull diligence*; And so, as in *Pauls* passage, He brake the Ship, yet brought safe to land; He crossed my friends designes, and dashed all our projects, and placed me in such a calling, and in that place, which was least thought of. And in all this, there was nothing but Grace and goodnesse; A gracious hand, a good providence, and now I can track it.

That very instrument hath brought in a competency, which I thought impossible to be; And in such a place hath God provided for me, that is of the best note; whereas, if I could have found the way, I would have crept into a mouse-hole.

That is a happy Infirmitie, which makes a man stick and cleave to God; that depresseth man, no matter how low, so it advanceth God: An happy weaknesse that makes the creature *lean*, cling, and rowle it selfe upon Him, in Whom is *everlasting strength*. There cannot be so much want in Man, as there is helpe in God; and helpe He will, if we can depend and waite upon him; And in the conclusion we shall see and say, *He hath done all things well*^k. We may reade an observable answer, from a grieved mother, to the demand of a Prophet: It went very ill with her (so to sense,) and with her husband too, for God had taken away their deare and onely childe, his breath was newly departed, and then the father and mother both were sadded to the heart, we may be sure. And yet when the question was, *is it well with thee? with thy husband? with thy childe?* She answered,

^k Mark 7.37.
When we know the power and wisdom of our Physician, we doubt not of his prescriptions.
is benevolens
107, &c.
chryl. in Gen.
Cap. 17. *Hom.*
40. *o.*

1 King. 4. 26. *it is well*¹: Well indeed, which God doth; For as He made all things *very good* at the first; so what He doth is *very good still*. And therefore, though it be not *well* (to sense) neither with the Father, nor with the Mother, nor with the Childe, yet (to Faith) it is *well*, for God hath done it, and he doth all things *well*: And if parents and children can waite in silence and expect with patience, they shall say, *it is very well*, and now they shall say as the Mother said, *it shall be well*. I speake not this, as if so I had done, so depended, so waited; it is my shame, that I have profited so little by so fit a correction. But therefore I speake it, that we may learne under any affliction whatsoever, To waite without wearinesse; And the more weary and weake we are, the faster to cling to The Almighty: For weaknesse with such a support, shall doe and suffer great things, things beyond expression or imagination¹: Of such consequence it is; To be Nothing in our selves, All in God; To feeble our owne weaknesse, and in sense thereof to *leave* the more strongly upon the Beloved. The instructions, I would give from hence, seasonable for a parent, and as usefull for a Childe, are these; First, Let the parent give the Childe his breeding; what ever imperfection lyeth upon it, yet let the Childe be taught, what it is any way Capable of. Capable, will the Parent say, what can a poore weake stammering child be taught, or what can he doe with his teaching? This is the common Accent, which Parents put upon their childrens defects; The childe is *wanting*, the parent will make him *more wanting*;

verse 23.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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wanting; and he will busie, and vex himselfe about Gods charge; and in the meane time neglect his owne. Let the Parent doe the work of the day upon the day, and leave the morrow to God; And let him doe it cheerefully and in hope. *Cammerarius* ^m tels of one, who did write with his feete very ^{m cap. 37.} exactly, and made his Pen without his hands, for he had no Armes. He tels us also, in the same Chapter, of two; a brother and a sister, both deafe and dumbe, but strange things of both: They could heare with their eyes, and speake with their hands: So solicitous (saith my Authour ⁿ) Nature is to recompence and make up what is wanting, restoring that to one sense, which it took away from the other: And we know many, who have learned without their eyes, and have proved no ordinary Proficients, not in the Arts onely, but in the *tongues* also, wherein the least jot or tittle must be taken notice of. The *care* is that great Instrument of knowledge. A Parent knows not, whither that qualitie, which is easily taught, may bring the Childe: *David*s Harpe set him before his King; And we know of what use ordinary qualities have beene to great Schollars, they have supplied their necessities, when the Book could not: So *Ramus* tels us, so *Alsted*. I have heard a Parent say upon observation of some defects in his Childe (whereof many times the Parent is the worst judge) that his Childe is fit for nothing; for nothing? "Then
 "make him a *Parson* or a *Vicar*, he is not so wanting,
 "but you may make him either the one or both.
 This was the old conceit, and I doubt it is not old

ⁿ *Adco Natura,*
veluti fidelis
mater, compen-
sando sollicita,
Ec. quod enim
in aliquibus sen-
sibus adimit in
aliis restituit.
Ibid.

enough to die. But we must be serious, speaking the words of *truth* and *sobriety*. If the Childe be so *deficient*, as the Parent thinks him, fit for nothing, then the rather give him *Instruction*; Certainly that will make it good for something. If the Childe be not monstrously *deficient*, and Gods Image doubly defaced in it (whereat, and in which glasse, the Parent may behold himselfe, and be greatly humbled at the sight) some instruction may fit its capacitie, and fit it for some employment afterwards. I know well there are some, whom *nature* and *parts* have fixed in a lower Sphere, as incapable of rising higher, or being greater, as the earth is of becoming a Star in Heaven. But yet, where a Parent sees all this wanting, he must not be so farre wanting to the Childe, that he suffers Breeding to be wanting to it also: For if so, this will fall out; That the Childe, who could not, for the lownesse of Parts, be framed to doe much good service, will frame it selfe to doe none at all, but the contrary, much hurt; as we see in experience. Suppose then, for so we may, that a Childe be framed by nature, and for Parts but to drive the Cart, or hold the Plough; why yet if he be fit for either of these two employments, (Servill we call them) before he had strength for that labour, in that *empty space* of Time before (for so the Parent makes it) which lyeth betwixt 6. yeers and 13. which runs forth like *water*, whereof is no use, *to waste*, the Childe might have been fitted, by good culture and Tillage, to have known the nature of the worke he should afterwards be

• *Nemo reperitur qui sit studio nihil consecutus.*
Quint. 1. 1.

• *Natura servus ad siveam natus.*

be set about, which yeelds many excellent instructions, no profession more then Husbandry doth, this working in the Earth; It is an ancient, & it was an *honourable* ⁹ profession also; (though now Cooks are in more esteeme) and the Lord condescended to the capacitie of none more, then to the capacitie of the Husbandmen, which sets much upon their score; But for want, not of nature, or parts, but of this culture ¹ of the minde, which should fill up the *empty space* of time before mentioned, and the minde too, your Husbandmen, many, or the most of them, understand no more concerning the lessons, which the *holding* of the Plough, the *tearing* up of the ground, the *casting* in of the seed, the *dying* in the earth, the *growing* of the same, the *cutting*, the *gathering*, the *housing* and *threshing* thereof; no more doe they understand of all these things, or of the lessons there-from, then their Oxe or Horse doth, whom they follow. And all this, for want of this *culture* of the minde, the season being neglected, because the Childe was designed for the field. For my part had I a Childe to designe thither, to the Plough I meane, or to the Sea, or to some lesse stirring trade (in all these cases or courses of life, learning is neglected, as a thing of no use) I should as faithfully (for it were my duty) bestow upon him the culture and manurance of his minde first, and as readily I should doe it, and I should thinke to very good ends, as another Parent would doe, that had designed his to the Colledge.

⁹ *Plin. nat. Hist. lib. 18. 3.*
D^r. Hack. Apol. B. 3. sect. 3.
ἡ ἀρετὴ τοῦ ἀνθρώπου
Clem. Alex. paed. 2. 1 p. 106.
Ἰ. Manifestum est non naturam, sed curam desecisse.
Quint. 1. 1.

The purpose then I tend unto, and that I would

εὐδοκίαν, μαθὼν οὖν
ὅτι ἐν καλῇ καὶ ἁ-
γίᾳ παιδείᾳ, &c.

Clem. Alex. stilo.

I. p. 205.

Children, who
have beene no
way apt by
Nature, have
been made

Apt by educa-
tion. And they
who have
been very Apt
by Nature, to
good, have
proved very
bad, by neglect
and carelesnes.

Translated
out of the
same Author,
the following
page. 210.

conclude from hence, is, but this, *What ever is wanting to the Childe, Let not education or instruction be Wanting*. Fill up this emptie space, which commonly Parents make so, with some seasonable instructions: And the more unfit and unapt the Child is, the more the Parents care and paines must be. Nor must the Parent be hartlesse in the businesse, but, as the Husbandman, (their work is like, sometime they meete with hard and stony places, which by good culture they make fruitfull) he must labour in hope. And how unserviceable soever the Childe seeme to be, yet He, that had need of an Asse, can make use of him; whereto, though the Parent cannot designe him, yet his Lord can. I remember that Noble Schollar *Mornicus* tells us, That his Maide, would sweepe out of his study, and into the Dust-basket, such little pieces, as he could make very good use of, and could not spare; so by his appointment, in She brought them againe; wherein he taught both the Maide and us not to despise *Small things*: there may be, for ought we know, a blessing in them; nor neglect the poorest, weakest creatures; What know we, what the *Great God intends them for*. Let the Parent doe his Duty: He shall finde great satisfaction therein, in giving his *utmost care* and paines. A Pilot (saith *Quintil.*) hath a satisfying plea, though his ship miscarry, that he was watchfull at the Sterne, and imployed his best care and skill there: If Parts be wanting and Grace too (a Commoditie the Parent cannot *stow* in the Childe, yet he must be *lading* it as he can) yet the Parent

hath

hath this comfort, in case of miscarriage, That he
he hath *steered* his course according to the Rules
of Right Reason, and by the Compasse of Gods
Word.

In case of defects and wants in the Childe; we
must learne submission to Him that made it so:
We must not strive with our Maker. Let the *Pot-
sheard* strive with the *Possheards* of the earth. What
weaknesse or imperfection there is, we must think
it good, because the Lord sees it best. As we must
not question His power, no not in a wildernesse,
so not His worke, because, if it be deformed, sinne
hath done it. The work must not say to the work-
man, why hast thou made me so? God made us
well, we unmade our selves. Sinne causeth this
double decay of Gods Image, on us.

We may note this with it; That a good man
may have a bad house, yet the man never the
worse: And a good wit, and a good minde both
(though it is none of the best signes^u) may have a
bad dwelling: And if so, we must comfort our
selves in this; That God can supply the want of
eyes, hands, feet; He can give some inward spe-
ciall gift, which will countervaile that want, what
ever it be: The want of the outward-eye shall in-
tend the minde, perhaps further the inward and
more noble light; and so in the rest. It may be al-
so, if those had beene open, they had been guides
to much evill, and the hands as active that way, and
the feete as swift, which now are maimed or im-
perfect.

And as we must learne to submit unto Him, not
questioning

21

^u *Natura ubi
peccat in uno,
periclitatur in
alijs.*

questioning His worke ; so also to depend upon Him , not questioning His power ; no, not in a *wilderneſſe*. An happy weakneſſe , as before was ſaid, that puts us off from our owne bottome, and rooteth us on God, Who can provide there and then , when man is at a ſtand. The *leſſe* likelihood in the creature , the *greater* ſhould be the creatures truſt. The Lord many times croſſeth the ſtreame and courſe of meanes, to ſhew his own Sovereignty, and to exerciſe our dependance. He ſetteth aſide more likely and able meanes , and bleſſeth weake meanes to great purpoſe. Things or instruments , by which God will worke , may have very meane appearance, as worthleſſe they may be in ſhew, as a *dry ſtick*, an *Oxes*² *goad*, or the *jaw-bone*^a of an *Aſſe*, yet of ſingular efficacy, when God will be pleaſed to work by them , Who (as one ſaith^b) doth hang the greateſt weights upon the ſmalleſt wyars : which may teach us a patient ſubmiſſion unto Him , and a quiet dependance on Him. The ſumme is, and our leſſon ; If the Childe have great parts (ſignes thereof there may be) be greatly thankfull ; but boalt not of thy ſelfe, nor Childe , as many doe (a commoditie quickly changed, as a forward Spring is quickly blaſted.) If the Childe have weake parts, be thankfull too, and reſt content ; Crave wiſdome the rather to improve them, to make them ſtronger, as too few doe ; but ſo we ſhould doe, and it is all we can doe, when we have *ſpread* our ſelves and our Childe, as the King the letter, *before the Lord*.

3. The Parent muſt forbear, and forbid all reproachfull

¹ Exod. 7. 17.

² Judg. 15. 16.

^a Judg. 3. 31.

^b *Maxima d
minimis ſuſpen-
dens.* Adv. 132.
& 112.

proachfull scorning words; they are too ordinary from Masters, servants and others, yea and from Parents too, in case the Childe have any noted imperfection, or uncomelineffe. There must be great care taken here. Vilifying words hurt much and sad the spirits. As we are taught touching the Parts of our body, so touching our Childe (I suppose it to be infirme and defective) The more deformitie and uncomelineffe it hath, the more weaknesse of parts; the more honour and encouragement let it have; for, we shall finde the poore Childe apt to discouragement. A Parent must see to it also, that his weake Childe be not slighted, by his Brothers or Sisters, which is too ordinary. How deepe soever Children are in our affections, and one deeper then the other, yet is it a point of discretion to *ballance* ^e them outwardly, as even as possibly may be. One must not be like a *scale*, at the *top*, another at the *bottom*. He that is apt, nimble and ready, must not have all the encouragement, and he that is heavy and dull, none at all. Nay, a Parent must look to it that his weake Childe (so I suppose the case) hath in praise and commendation, above his merit and proportion; He must employ him sometimes and commend ^d him too, in such things, whereof, perhaps, the Childe cannot skill at all. "We must deale with our Children, as ^d *Rogatur & laudetur: sapientia vincere se putet.* Quint. 1. 1. "with our fingers (it is *Plutarchs* ^e comparifon, and ^e *De fraterno Amore. p. 360.* "he saith, it makes much, for maintaining the "bonds of love betwixt brethren) at writing, "and at our musicke, whether of voice or instrument; so likewise in other employments, we
e "bring

“bring all five fingers. All doe helpe, and the very least finger comes in with its grace, and hath its share, as well as the formost, though it hath not the like strength, nor can it adde much to the furthering the worke : Just so with Children; and then we have the scope of the similitude, which tends but to this; That we use all gentlenesse towards the weake Childe, and that we give it no discouragement, but praise and encouragement rather above its proportion. This is the third lesson.

We have observed both from former and latter experiences; That Parents and Children both, are great troublers of themselves, because great projectours, and able well enough, they thinke, to guide their owne course. He that will tell his observation must say thus; That Parents doe ordinarily designe their Children, being yet young, (whereof more in a fitter place) one to this profession, and another to that; The third and youngest (the weakest also both for Nature and parts) to the *Ministry*, as if it were as easie a matter to make the Childe a *Minister* (I speake in the Parents Dialect) as to teach him the art of cobling shooes. But so he hath designed them, and accordingly projects for them, and ordinarily as crosse, as he ordered his Dinner, who put his pottage into a Sieve, and his bread into a platter: not according to their nature and ingeny, which must be looked unto; but as the Parents purse is, and the way towards preferment leadeth. The Childe also will be but little behinde the Parent, *short spirited* and
all

all for the present, He hath been drawing *Maps* of his desires, and hath calculated his owne inclination, and sees his fittesse for that condition of life, his Parent hath cut him out, and designed him unto: And if all things were as ready, as the Childe thinks himselfe, if the place, whereof the Parent hath the Advowson, were but *vacant*, that he might step in, how well he could fit it, and discharge it also in his conceit? Such *bubbles* these young folke are, specially if they have tasted of the Arts, and are put into good Clothes; then they think all things else are answerable to the vanity of their mindes, which fills them, and pleaseth them, making them think of themselves, above that which is meete; That they are some *great ones*. A&B.9.

This is the folly, which we may too ordinarily observe both in the Parent and the Childe, both imitating Children: For what else are these things which they have fained to themselves, and drawne such faire pleasing *Maps* of, but like clay-castles, and *Pies*, which Children have set up now, and will downe anone? And yet about these follies, these windy speculations, doth the Parent, perhaps the Childe too, pierce himselfe with many dividing, *distracting*, cares; And all this *disquieting in-vaine*, is, because they think, they are able to order their own steps, to cut their own course. Note we this then, for this is the lesson. 4. He that sits in the Heaven, and whose eyes runne through the earth, He it is, Who is the great *Pilot*, Who steers our course through the Sea of this World: And

a Descriptio hominis inertis & animi despondentis. Jun.

Heb. 12. 12.

If we can be patient, God will be profitable: but the Times and meanes we must leave to Him, not challenge to our selves. *Eccl. 11.*

Ref. 60. p. 136.

though we think least of Him, because we think ourselves wise enough and *Some-thing*, yet when we have thought all we can think, and wearied ourselves out with thoughts, and tumbled about the hatches, yet our course must be, as He, that sits at the Sterne, will have it. And assuredly they that can look up to that Hand (not slackening their endeavours, nor letting *their hands hang down^d*) they, who can quietly resigne themselves to that all-disposing eye, they shall at the end arrive, if not where they desired, yet where they shall say is best for them. For He onely knows His compasse, and will steere such a course, as shall be best for the Parent, and Childe both, if they can expect, and waite the Lords time and Answer. And for the better staying the Parent from making *haste*, and perswading with him to pluck downe these high and vaine thoughts, like Castles in the Aire without any foundation, wherewith he troubles and disquieteth himselfe in vaine, touching his Childe, Let him take these Directions, which are brought to my hand touching this point.

1. We, who are Parents, must take speciall care about our *Generall Calling*, how we answer that great and honourable name, which is called upon us, so likewise for our Children. Thoughts heereof must busie us: And herein we should remember this rule; *Christianity* is a matter rather of *Grace* then of *Gifts*; of *Obedience* then of *Parts*. Gifts, may come from a more common work of the spirit; and more for others then our selves: Grace comes from a peculiar favour of God, and special-

ly

ly for our owne good. And so if the Parent direct the Childe also, he shall teach it a Trade, which is surer then house or Land.

2. For a particular *Calling*, we must be very wary, as in behalfe of our selves, so of our Children, That we walke not above the parts and Graces we see in them, for then we shall put them into another condition, then ever God ordained them for: The issue whereof will be discouragement in themselves, and disgrace from others. As a warranted *Calling*, warranted, I meane, by the Word of God (whereof in a fitter place) is no small warrant for comfort: so the fitnesse of our parts for this *Calling*, what ever it be, is the best warrant that any man hath, that he is Called thereunto. And he must remember, That no *Calling* is so meane, but a man may finde enough to give account for: And meane though it be, yet faithfulness will commend a person in the lowest condition of life; And unfaithfulness will poure contempt upon the height of Dignity, as a *spewing* upon that *Glory*. Our Master in Heaven, regards not how high a man is, but how faithfull he is.

God hath given thy Brother a great gift, to thee a little one: He hath proportioned the work accordingly and so spares thee. Bless His Name therefore, and be faithfull in thy little, so maist thou receive a great Reward. His great and thy little came out of the same Treasury, and was dispensed by the same Hand. Doe not call God to an account, why He gave thee little and thy Brother much: but labour thou to be accountable for thy Measure. *Chrysost. 1 Cor. 12. Rom. 12.*

The maine work then of a Parent with his Childe at this point, is, to take a right *Scale* and *measure* of his Childes parts, and so answerably to fit it with a fit *Calling*. The Parent must labour by all means to *hide Pride* from the Child, I meane, The Parent must beat it off from *vaine-glory* and *selfe-conceit* (young folke have the best opinion of themselves, because they discern themselves worst) and to shake it off from *loth*, that *Moth* and

*Qui se nescit,
uis se nescit.*

Canker of our Parts. The one (*Pride*) will make the man and Childe both, to lay open their weakneses; The other (*Sloth*) will make them not to know their strength, or not to put it forth.

And let the Parent, having done his endeavour, comfort himselfe with this, That how weake or unserviceable soever his Childe seemes to be (if not doubly deformed) in respect of his parts; yet, there is no member, but it is fitted with some abilities to do some service in the body, and by good nurture, and manurance, may grow up to a greater measure. And let him consider this with it; That, as in the body naturall, the most exalted part, the *Head*, hath need of the lowest, the *foote*: so there is not the greatest person, but may have use, both of the parts and graces of the meanest in the Church. I say more, though I may not say, The *head* more needs the *foote*, then the *foote* the *head*: nor will I say, though so it is concluded, That the *poore* man, who is as the foot, doth not so much need the *Rich*, who is as the head, as the rich man needs the *poore* man; for who needs more, or who lesse, that is not the point: but one needs the other, that is certaine: Nay, one cannot be without the other. And this, that the *poore* man may not be too much cast downe, nor the rich overmuch exalted, but that the one and the other may glorifie Him, that hath so disposed them, so as in the body there should be no lack.

But now in the last place, for maintenance for the Childe, how he shall live hereafter: The thoughts whereof so take up and tyre out the Parents

ἡ ἡμετέρα ἐκείνη
ἡμετέρα ἐκείνη
ἡμετέρα. Chrysost.
1 Cor. 13. Hom.
34.
Aristop. 241.
Ac. 1. Sc. 5.

rents thoughts, so stuffs his heart, and disquiets his Rest and peace: For this is the great enquiry, *who will shew us any good?* Where is this preferment to be had? How shall I make my Childe rich and high in the World? Where shall I finde a place where he may have great wages and little work? This is the great enquiry: All the Parents Travels hither and thither is but to make discovery of this point, where this fortunate Iland is, where is gold, and there he would land his Childe; and no other reason can he give of all his dangerous adventures, but this (and this carryeth him, and dasheth him upon rocks also) *because the gold of that Land is good.* This is the fore Travell and one of the great evils under the Sunne; And a folly it is exceeding that of the simplest Idiot in the World, for it is, as if the Parent should lay out all his whole stock of wealth and wit, to purchase and furnish a Chamber for his Childe, in a Through-fare, and provide it no house in the City, where it is forever to dwell. I cannot take off this vaile of false opinion; But assuredly, if we would follow the counsell of the wise, we might shorten our fore Travell at this point, and make our way to Comfort more compendious. The Counsell is this; "Our care must be to know our work (touching "our selves, touching ours) and then to doe it; "and so to doe it, as unto God, with conscience "of moderate diligence, for over-doing, and overworking any thing, comes either from ostentation, or distrust in God: And negligence is so farre from getting any blessing, that it brings us

"What madness is it to spend all our labour to possess our selves of the cistern, when the fountaine is offered unto us? S. C. p. 642.
S. C. p. 149.

S. Con. 149.

"under

^b Let us make good our ends, and the meanes we use, and God wil make good the issue, and turne all to the best. *Dr. Feat. p. 103.*
 We must part our care so, as to take upon us, onely this care of Duty, and leave the rest to God. *S. Cor. 85.*

“under a curse. That which belongs to us in our
 “calling, is care of discharging our duty: That,
 “which God takes upon him, is Assistance, and
 “good successe in it. Let us look to our worke,
 “and leave God to doe His owne. Diligence and
 “Trust in Him is onely ours, the rest of the bur-
 “then is His^b. In a Family the Fathers and the
 “Mothers care is the greatest; The Childes care
 “is onely to obey, and the servants to doe his
 “work; Care of Provision and Protection doth
 “not trouble them. Most of our disquietnesse in
 “our Calling, is, that we trouble our selves about
 “Gods work, whereas we should Trust God and
 “be doing, in fitting the Childe, and let God
 “alone with the rest. He stands upon His credit
 “so much, that it shall appeare we have not trusted
 “Him in vaine, even when we see no appearance
 “of doing any good, when we cannot discern by
 “all our *spialls*, the least shew either for *provision*,
 “or *Protection*. We remember who were very so-
 licitous for their Children, and because they could
 not provide for them, nor protect them neither,
 therefore perish they must in the wildernesse: We
 must remember also; That the Lord took care of
 those *Children*, and destroyed those distrustfull *pa-*
rents, who thought there was no *path* in a wilder-
 nesse because they could not discern any: nor
 meate to be had there, because their hand was too
 short to provide it. It is dangerous questioning
 the power of God in the greatest straite. If He
 bring any person into a wildernesse, it is because
 He may shew His power there for provision and
 protection

protection both. God works most wonderfully for, and speaks the sweetest comfort to the heart, in a *wilderneffe*.

Note we this then, and so I conclude. There is much *uncertainty* in the *Certainty* of man, and all *Certainty* in the *uncertainty* of God: I tearme it so, by allowance of the *Spirit* in respect of mans apprehension. There is no *uncertainty* in God, but all *Certainty*, as in Him is all *Wisdome*, all *Strength*: We apprehend that there is a *Certainty* in man and an *Uncertainty* in God, for, if we observe our hearts, we Trust Him least; but that is our *Foolishnesse* and *Weaknesse*. There is all *uncertainty* in men, even in the best of men, in *Princes*, place no *Certainty* there: There is all *Certainty* in God, as in Him is all *Wisdome* and *Strength*; put we confidence there; Cast we Anchor upwards, Commit we all (but in well-doing) all we have, and all we are, into his *everlasting Armes*, Then assuredly, we shall finde a stay for ourselves, and a portion for ours, Provision and Protection both: He is all to us, and will be so, when we are nothing in ourselves.

And so much touching my *Wilderneffe*, and Gods providing for me even there, though I tempted him ten times. I call it a *wilderneffe*; for so I may, because so, my foolishnesse in my wayfare made it: And Gods provision for me was very remarkable, and therefore to be remembred for the Parents sake and Childrens too; of great use and concernment to both. Indeed, he that can say

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no

1 Cor. 1. 25.

no more of his Travels, but that he passed through a *Wildernesse*, hath said little to commend his Pilgrimage, but much to magnifie the *power* of That Hand, whereby he had a safe Convoy through the same. It is a poore and worthlesse life, such mine is, that hath nothing worthy to be remembred in it, but its *Infirmities* : But yet there is nothing so

* 2 Cor. 12.9. magnifies Gods *power* * as mans *weaknesse* doth.

* *Miserationes Domini narrabo, quum rationes narrabo miserie vite mea, ut glorificetur dominus in me, qui fecit me. vi. ta. Junii. affix. Oper. Theol.*

“ When I shall give account of my life, and cast up “ the summe thereof (saith *Iunius* ^k, and so he begins) I shall tell of the mercies of the Lord, and “ His loving kindnesse to me. ward : And then he goes on reckoning up the *infirmities* of his body, some of his minde too: but that he puts a *Marke* upon, is, what extremitie he was in at *Geneva*, and how graciously the Lord disposed thereof, for that was remarkable indeed. *Beza* also spareth not to tell us, nay he fills his mouth with it, how troublesome the *Itch* was to him (not so easily cured then as now) and what a desperate way the Smart the Chyrurgeon put him to, and bad Counsell put him upon ; Such it was, that there was but a step betwixt him and death ; but God wonderfully put to His Hand, inter *Pontem & fontem*. *Beza* could not but confesse that Mercy as we finde it in his Epistle before his *Confessions*. And so farre, That the Parent and Childe both may learne to account Gods works, and, if it might be, to call His mercies by their names, and to rest upon Gods providence, as the surest inheritance.

Deut. 28.29.

Now I come to give the reason of my paines, in
all

all this which follows, and what ingageth a Parent unto this Duty.

1. I considered my yeers declining apace: When the Sunne is passed the *Meridian*, and turped towards its place where it must set, then we know, the night approacheth, when man, ceasing from his work, lyeth down in the Darke. It is the Wise-mans Counsell¹, and it is his wisdom, to do that, ¹ Ecclef. 9. 10. which is in his hand, with all his might^m, before ^{= Prima Acti-} he goes hence; for there is no working in the ^{onum Argo} grave. The putting off this Day, and the next, and ^{Committenda} halfe a day, cost the poore *Levite* and his Concu- ^{sunt, extrema} bine very deer, as we read, *Iudg.* 19. And it teach- ^{Briares. de Aug.} eth us in our affairs, concerning ourselves, or ours, ^{l. 6, 41.} in setting our *house in order*, That, it is dangerous trifling away the Day-light. I cannot say with *Isaac*, *I am old*, or *mine eye is dimme*; but I must say, in the following words, *I know not the day of my Death*. God may spare me among mine, yet longer; for my building is not so old, but it may stand. And yet so unsound the foundation is, (for it is of Clay) it may sinke quickly, as my good Father before me: I may lye down, turne to the *Wall*, and to the earth, all at once; though yet I have scarcely felt, and so also my Father before me, the least distemper.

If this consideration come home and proves seasonable, I shall then set all in a readinesse, and in order, that when Death comes, I may have then, no more to doe, but to welcome it, and shut the eye, and depart *tanquam Conviva Satur*, as one that

hath made an improvement of life, and hath hope in Death. That was my first consideration.

2. I considered my Children, all three young, the eldest but peeping into the World, discerning little: the second, but newly out of the armes, the youngest not out of the Cradle. I considered also, they are not so much mine as the Lords, *Whom thou hast borne unto me*, saith the Lord, *Ezek. 16. 20.* And therefore in all reasonable Construction, to be returned back againe unto Him, by a well ordered education, as himselfe hath appointed. These thoughts so over-ruled me at length (for I am not easily drawn to take my Pen in hand) and prevailed with me to pen some instructions, which might treat with them at more yeers, and tell them their Parents *Will* concerning them, in case either he or she should be taken from them, before they were grown up: It is but a dead letter, yet somewhat it may worke, through Him, That worketh all things, being as I said, the Parents last *Will* and *Testament* concerning the Childe. My *Will* otherwise, is almost as quickly made, as *Luthers* was, wherein he could commend nothing to Wife, and three Children but Gods blessing and protection. And that is a rich *legacy* indeed, a mighty *portion*; but it is not transmitted from the Parent to the Childe: This portion, the Parent cannot bequeath, the Childe cannot receive; And yet the Parent and Childe must intend this, above all things, even the committing all unto God, and expecting all from Him, so as to say, and to say heartily,

heartily, *Thou art my Portion, faith my soule.* "Thou
 "art a God in covenant with us, with ours: our
 "God, and the God of our seed. Children I have,
 "for thou hast given them me. They are ^{Thine,}
 "more then mine: I was a meane to bring them
 "into the World, and by Thy appointment, to be
 "as a Nurse unto them, here. They are thy Charge
 "for provision and protection. I beseech Thee,
 "Answer this Trust, now specially, when, it is
 "Thy pleasure so, that I can take no care of them
 "my selfe; Thou slumbrest not, Thou dyest not,
 "I must. So *Luther* teacheth us to draw our will,
 and so another as precious, hath put it into See Dr. Sibb.
 forme. And we are sure, the Lawyer can finde no P. 647. S. C.
 flaw here, There is no error in the Draught.

And though this may make the Parent rest se-
 cure, for he hath chosen a faithfull *Over-seer*, or
Executor of his will, yet it must not make him care-
 lesse and negligent.

I have, according to my rule, and Gods graci-
 ous supply, *layed-up* for my Children, though ve-
 ry little, in comparison of what some may thinke,
 I might have done, considering my time of ga-
 thering; yet something it is, and I wonder, that
 little is so much. "A little riches are hardly got, a
 "great deale easilyⁱ; It is the Lord *Ver.* Riddle, but
 easily read. He that is in employment, and lives as
 a parcell of the World cut off from^k others, ^lbear-
 ing fruite to himselfe, and ^mmaking much of him-
 selfe, such a one may lay up more, then his
 heire shall have cause to joy in. They, who know

ⁱ Effayes.

*Facilis ad divi-
 tias via quod die
 pœnituerit bona
 mentis. Sen. nat.*

Quest. lib. 4.

cap. 1.

^k Lucullus ce-

*nat cum Lu-
 cullis.*

*I Nemini fru-
 ctuosa Trem.*

Hof. 15. 1.

^m Indulge.as.

Psal. 49. 18.

me well, will say, I was not the worst husband of my time or pnrse: I disposed of both so, as one, who was not wholly ignorant, that I must be accountable to God for both.

I had no Friar-like contempt of outward things, nor could I much esteeme them, though perhaps too much, for the more we have of them, the more our Cares; and the more we love them, the more our sorrow will beⁿ, when we must leave them, or they us. Too little pincheth, too much ensnareth, the meane betwixt both, is the safest proportionⁿ.

They that are in a depending Condition, waiting upon God for their daily bread, having neither Barnes, nor Coffers, nor Cupboards to goe unto, as some such there are, they can speake of Gods provision for them, His strange wayes to bring things about, when they knew not which way to turne; and they can *trust perfectly*: whereas they who have all the fore-mentioned full stored, do pray for their *daily bread*, but trust thēselves, and *Sacrifice* to their *owne nets*. *God will provide*, is more to a faithfull heart, then all the treasure in the World, for that provision comes forth of a *Treasury*, that will never be exhausted. It is good to be at Gods finding, and to waite upon him, which we cannot doe, but by using all diligence in our lawfull Callings. And this I mention here, That we may not, neither the Parent, nor the Childe spend our strength, as usually we doe, even all our stock of time & parts, in seeking *great things*; Call them
by

• *Quo p'us a-*
mas plas dole-
bis.

• *In rebus neces-*
sariis est salu, in
superfluis la-
queus, &c.

Salv. de Eccles.
Cathol. lib. 2.

P. 404.

Lege Isid. pelus.
lib. 2. ep. 146.

by what name we will, *Honours, Preferments, &c.* and hasten we after them, as fast as we can; They that spake, as they were inspired by the *Holy Ghost*, doe tell us, under the *metaphor*, whereby they use to set out the nature of all things under the Sunne, That, what we so hastily runne after, runs away as fast from ^Pus. And the Wiseman ¹ gives this censure of them; *They are nothing*, or presently, they will be, as if they had not beene. We cannot say properly, That Riches, *Are*, for now they *are* and straight-way they *are* not. It is but a mans own and earthly wisdome, that makes him think better of them, then indeed they are; for they are *Nothing*, and he is of no account, who maketh account of nothing¹. *Cease from thine owne wisdome*; Wilt ¹ *thou let thine eyes flie* (with such greedinesse) upon that which is nothing? Nothing? Are Riches nothing? "Rather a man is nothing without them, "or nothing accounted of; he lives in obscuritie, "which is the Death of his name and Parts, and "burieth a man alive, as one saith¹. And so it is indeed, and hence such strugling after riches, as for life, there being in humane nature more of the *foale* then of the *wise*. It is then but the fruit of our owne *wisdome*, which must be *Ceased* from: If we stay a little, we shall see plainly *Riches are not*: For when a man is brought to a straight, and that may be before next morning; and when these should prove *something*, and come in for his helpe, then *they are not*: They are as farre from his helpe, as an Eagle

¹ Prov. 23. 5.
Jam. 3. 6.

¹ John 2. 16.

¹ Prov. 23. 5.

¹ See Hist. of the World.

B. 1. C. 3. Sect. 4.

¹ Nihil est, qui nihil amat.
Plant. pers.

¹ Dr. Fearley.

Eagle soaring in the Aire, out of his reach: They were in the eye but now, and now againe they are Passed, as some Rocks, Steeples, or Castles on a Pageant, and the heart is empty, more unsatisfied then the eye with seeing.

I might remember here, and it might be to great purpose, even to take us off from our eager pursuit after the World, That they, who were the greatest purchasers of Land, of any we read of, could hardly by their Executors, purchase so much earth, as to interre their bodies in, witnesse *Alexander* and *Pompey*, both great, and the richest in Land: And *William* the Conquerour, who, of all he attained to by his sword, after Death, had not a roome to containe his Corps in, without being purchased at the hand of another; Men esteeming a living Dog, more then a dead Lion, saith *Sam. Dan.* I might remember also, how *Philip* the Second of *Spaine* lessoned the *Prince* his sonne, when he thought of a great Treasure spent, and when his owne spirits were spent also; And how *Charles* the Father in the Waine of his greatnesse, left alone, and carrying the Candle before his Embassadour, instructed the same Embassadour; The instruction is but short; "Goe speake of what thou "hast seene me doe, who had so many Princes "waiting on me, and learne the state of humane "things.

The summe of all riseth to this; Those things, which we so greedily graspe after, and lay out our precious

V. Patereul.

He killed one
man after he
was dead with
the stench of
his Braines.
S. I. H.

*Grimst. Hist. of
the Netherl.*

*Medull. Hist.
prophane. p. 899*

precious stock of time and wit upon, are no *enduring Substance*; But yet that is not the worst; They are passed and gone, and many times there remaineth but Sighs behinde, when a man remembers the getting and expending of them, that he was unrighteous in both. But take them at the best, They cannot keepe the heart from trembling, or the knees from smiting one against another. All outward strength cannot keepe out, shall I say an *Armed-man*; nay, not a silly frog out of the Chamber, where the God of Hosts will bid it goe. The greatest Pompe cannot prevent a Consumption by the basest Vermine; of which truth, *Pharaoh*, *Herod*, more lately *Philip of Spaine*, before mentioned, and others neerer home, are very great Examples. The serious consideration whereof, may prevent the bewitching of profit, the great *Enchantresse* of Mankind; so as we shall not be ensnared by deceitfull riches, which make us beleieve that they can satisfie, and stay the heart in the day of wrath, where as they are no *strong Wall*^a, but onely in a mans ^{Prov. 11. 4.} owne conceit. But *righteousnesse delivereth from death*^x. All things are nothing without this, This ^{* Chap. 18.} is all without them: Therein is the substance, ^{10, 11.} the Kernell, the quintessence of all. "The ^{1 John. 2.} World ^{16.} passeth away, and the lust thereof, but he that ^{* 1 Tim. 6. 6. and 4. 8.} doth the will of God abideth for ever; fast, like ^{ἡ ἀκίνητος ἡ ἀμετακίνητος ἡ ἀκίβητος ἡ ἀβυσσος, &c.} mount Sion, an everlasting foundation. "God- ^{Chrysost. in Gen. 48. Hom. 66. a.}lineesse^y is great gaine, it is profitable for all things, having the promise of the life that now is, and of the

the life that is to come. And therefore if the Parent had but one request to put up for the Childe it should be, *That the Lord would be its portion*, That He would blesse him *indeed*, for whom He blesseth are blessed ^b: And if he had but one instruction, it should be, for the getting the principall thing: *Get Wisedome, and withall thy getting, get understanding* ^c.

^b 1 Chron. 4.
10.

^c Prov. 4-7.

The last Consideration containeth in it the very *pith* of reason and equitie, and mightily engageth the Parent to give *All diligence* at this point touching the good *Nurture* of his Childe; when I have cleared so much, I have done.

3. A Childe is the Parents *Image* right; A branch from a sinfull stock; An off-spring from a corrupted fountaine: The Parent is the Channell, which conveyeth unto it *Sinne* and *Death*. This is that *hereditary evill*, which is truly and really stered, and *seoffed* upon every Childe of *Adam*: But if we will see the first *originall* of the conveyance, we must descend as low as *Adam*, who was the *sonne of God*; made (as every thing else) *very good*, with this excellency and prerogative royall above other things, in *Gods Image*, that is, in *Holinesse* and *righteousnesse*: But being in this honour, he understood not, but sought out many inventions ^d; that is, They would finde out something beyond *God*, and so (for it was not possible to be otherwise) they found ont their owne findings, *Sinne* and *Sorrow*. They reached forth their

^d Eccles. 7. 29.

their hand unto the forbidden fruit, and did eate, so they fell from their *stedfastnesse* and *glory*. Then they *knew* both *good* and *evill*; *Good*, if they had obeyed; *Evill*, that they obeyed not. Now they had experience and feeling of their *good* they lost, and the *evill* they brought upon themselves.

Thus sinne entred into the World, and by sinne death; that is, more evils and weightier then we can think them: For we must note, That the Actuall sinne of *Adam* determined not the bound of Misery; but brought a second Misery with it, the Misery of our whole Nature. While *Adam* stood, we stood in him, his obedience kept his whole estate and Nature entire: But when he fell, we fell in him; for, though the sinne were a limited thing in act of eating; yet, it was an unlimited excessse in respect of the Committer, and the frame of his revolting heart; and therefore it was just with God to plague his whole Nature for that sinfull Act. So then; The same hand, that was reacht forth to this *fruite*, reacht it also to the *fruite* of their *loynes*, wherein that *fruite* was, *seminally*, as branches in a common stock. And thus the Childrens *teeth* were set on edge; so the next verse tels us; And *Adam* begat a sonne in his owne *likenesse*, his owne indeed; that is, With that generation, Sinne was also derived: for he begat now not the Body onely,

but a Man in his receptivenesse of the *soule*, and in those bands and ties, which knit body and soule, to wit, these *spirits* of reasonable Nature; and by the infection of these spirits, the soule is also corrupted.

We cannot with sobriety enquire further into this thing. I know the dispute (how this sinne is propagated from the *Father* to the *Childe*) is very large; But we may say of it, as the Philosopher of that Dispute, touching that supposed *voide place*, It is an *empty* and *vaine* *Dispute*^c, voide of use, and to none effect. It was a wise and seasonable reproofe, which a Mariner, in a dangerous tempest, gave to the Philosopher troubling him with a Dispute touching the Windes, *We^f are at the point of sinking, and you trifle out the time with a vaine discourse*. Enquiries touching this point have blotted much Paper, and spent much precious Time, and all to little purpose; for so we give time to a growing mischiefe. It is as if, while the fire rageth on the sides and tops of houses, a man should hold his hand, and moove his tongue, not joyne force to quench it; but one-ly, aske, *how it begunne, where and when?* It was a good answer to one, who would know, by what *Chinke* sinne entred into the *Childe*? *That Chinke were not to be sought, where a gate stood wide open*. The Apostle saith, *That by Adam sinne entred into the world*. It sufficeth to know;

εἰς ἄνθρωπον
καὶ, καὶ δὲ αὐτῷ.
Arist phys.de
vacuo.

ἡ ἡμετέρα πρὸς
μὴν καὶ οὐρανὸν
παύει.
Aut. Gell. lib. 1.
cap. 2. o.

ἡ ἱστ. of the
Counf. of
Trem. l. 2. p. 174

know ; That God, by just imputation, *realizeth* the infection into the whole race of *Adam* ; in whom we were as in a common Lumpe, and in his *leaven* sowed : In his Loines we were, and there we sinned, and so did partake of his guilt, which like a common infection, worse then a leprosie, we took from our Parents, and transmitted it to our Children : a *Seede of evill doers* ; So we sprang up, as the *seede* doth with stalke and huske, though the sinne made the same difference, betwixt the wheate in the heape, and the other fitted for the seede, as grace doth betwixt the Parent and the Childe : Though the Parent be accepted in the *righteous one*, and his *sinne covered*, the guilt remitted, yet *sinne* and *guilt* are transmitted to the Childe.

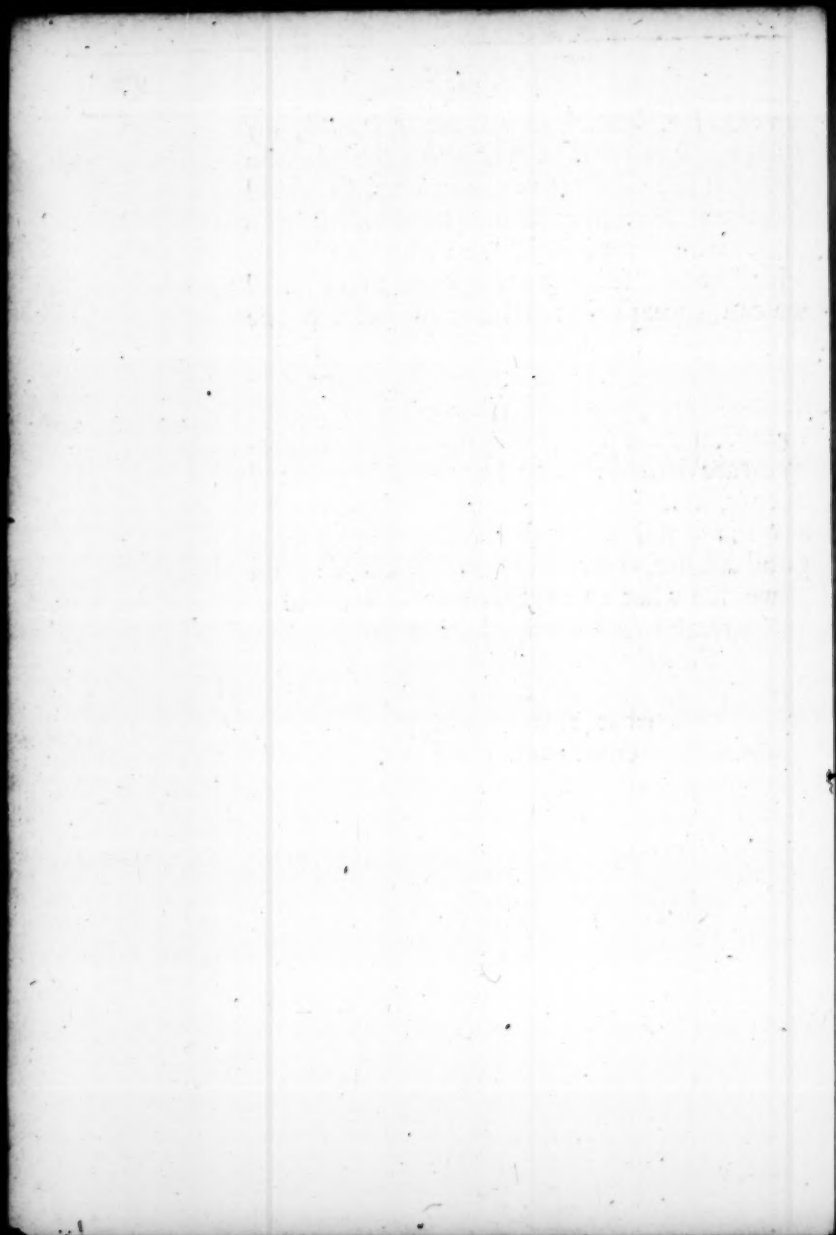
Hereby the Parents see matter of great humiliation^b ; they feele a tie also, and an engagement upon them to doe their utmost to prevent the evill, whereof they have beene a Channell of conveyance unto their Childe. It is their *Image*, They its debtors : It is very equall, and a point not so much of *mercy*, as of *justice*, That we should (for I am a Parent too) labour by all meanes, and take all occasions, whereby, through Gods blessing, our *owne* and bad *image* may be defaced ; and the *New*, which is after Christ, formed on, and in the Childe. This is that we should endeavour with all our might, giving *All diligence* : It is an heavy and

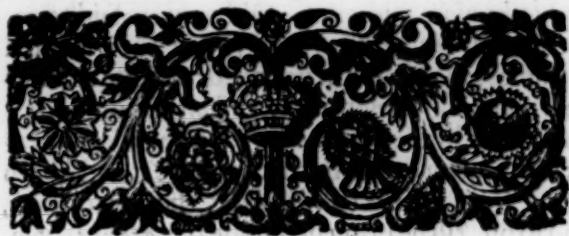
^b Bock pag. 31

- grievous judgement which we reade threatened against Parents and Children, *I will recompence your iniquities, and the iniquities of your fathers together*ⁱ: That is; Because the *Fathers* have committed an *abomination*, and ye their Children have done according to the same *abomination*, therefore *the wickednesse of the wicked shall be upon him*^k: I will lay your finnes together as upon heapes, visiting you both Children and Fathers in your *heapes of sinne*. O pray we, in our prayer pray^l, *wrestling and weeping*, pray we earnestly^m, "*Remember not against us former iniquities*"ⁿ: Recompence not our "*iniquities, and the iniquities of our Children together, nor measure out unto us our old Worke into our bosome*. This *Mercy* we should pray so for, and long-after, even from the heart-root we should long. For if the curse was heavy and fore, which we reade of, *Psal. 109. 14.* then is the mercy great, and greatly to be sought after from the Lord; *Let not the iniquitie of the Father be remembred with the Lord against the Childe; and let the sinne of the Mother be blotted out*. Whensoever the Lord visits the Childe for Sinne, certainly it should call the sinne of the Parent to remembrance^o; and so it will doe, if the conscience be not asleepe, or seared: Then he will discern, that there was a great, and weighty reason, that made the Woman of *Canaan* thus to petition Christ: *Have mercy*
- ⁱ Esa. 65. 7.
- ^k Ezech. 18. 20.
- ^l *ἰακωβ* *ἡ ἀγωνία*
^m *ἡ ἐκτενής* James 5. 17.
ⁿ Hosea 12. 3. 4.
^o Psal. 79. 8.
- ⁱ 1 King. 17. 19.
- ^r Matt. 15. 23.

mercy on me, O Lord, thou Sonne of David, my Daughter is grievously vexed with a Divell: She counted the Childes vexation hers, so would she, the mercy. We have filled our Childrens bones with sinne, which will fill their hearts with sorrow; It is our engagement to doe all we can, though that All be two little, to roote that sinne out, which we have beene a meanes to roote so fast in. I shall in another place, the Second Part^q, speake more unto this roote of bitternessse, and the fruits springing thence, whereby all are defiled: Here I have onely pointed unto it, as it engageth the Parent upon this so necessary, and principall a service touching the good culture, and breeding of the Child: And we see what an engagement it is, the greatest and strongest, that can be thought of. And so much as an Induction to Duty, what this Duty is, comes now to be handled.

A





To the Reader.



His *Treatise* tendeth to the erecting of faire *Edifices* to the Lord, which are the children of *children of men*. The *Author* sheweth himself herein, a skilfull builder: in that he first layeth a sure, solid foundation, and then reareth thereupon his goodly edifice. This the Lord Himselfe noted to be the part of a prudent builder (*Luk. 6. vers. 48.*) He wisely sheweth, when, and by whom especially, this foundation is to be laid, even by Parents so soone as their children attaine any competent capacitie. Young and tender yeares are flexible, and may easily be bowed this way, or that way. They are like^a the *moist potters clay*, which may readily be fashioned into any shape: and like soft waxe, which soone receives any print; Nor so only, but also long retains what it first receiveth:

* *

like

^a -- *Argilla
quidvis imi-
beris udi. Hor.*

^b Quo semel est
imbuta recens
servabit odorem
Testa diu --
Idem.

^c Job 9. 26.

like ^b a vessell, which long holds the savour which it first tooke while it was new. Old men are said to remember in their elder yeares, what they learned in their younger. I shall not need to presse this further, it being so plentifully and pithily pressed by the *Author* himself, who layes his foundation very deep, even in the mothers wombe: and goeth along from infancy to childhood, thence to youth, and so on, till he bring his childe to a growne, yea, an old man, full of dayes, going to the grave in a full age; like as a sheafe of corne cometh in, in his season ^c.

In every estate and degree of these Ages, even from the wombe to the grave, he prescribeth pertinent and profitable directions, not to children only, but also to Parents, Guardians, Schoole-masters, Tutors, Governours of all sorts of Societies, yea, and to Ministers too, whom he fitly styleth, *Instructors of Instructors*. So full he is, as he hath passed nothing over in this long journey without a due observation, whether it concerns the mothers care of the childe in her wombe, or after in the infancy, or both Parents care about a new birth, or initiating it in pietie, good manners, good literature at home, at schoole, at *Vniversity*, or any other good Seminary; Yea also about calling, marriage, carriage to Parents, to their superiours, equals, and inferiours, in all ages, times, and places. This is that faire *Edifice*, whereof intimation was made before: fairer then the Edifices which have formerly been erected by *Xenophon* in his ^d *Institution of Cyrus*; by *Plutarch* in his Treatise ^e of training up chil-

^e Κύρις παι-
Νία.

^e περί παιδων
ἀγωγῆς.

To the Reader.

children; by *Clemens Alexandrinus* in his ^f *Instru-^t Placidiorum*
Etour of children; by *Hierome*, in his Epistle to *Leta* ^g *De institutione*
concerning the ^g *educating of her daughter*; by *E-* ^{hie.}
rasmus, in his Discourse ^h *of timely and liberall* ^{De pueris sta-}
training up of children, or by others in like Trea- ^{tim & liberaliter}
tises. ^{instituendis.}

This Author hath more punctually and pertinently, handled all kinde of duties from ones first entrance into this world, to his going out thereof, then any of the fore-named Authors, or any other that have written of the like subject. Such varietie of matter is here couched, as it will prove usefull to all of all sorts, that will reade and heed it. The Lord give a blessing to this and all other like labours of his faithfull servants. *Amen.*

William Gouge.

TO

24 OC 62



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* *Fruktuosior est adolescentia liberorum, sed Infantia dulci- or, Sen. epist. 9.*

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*Malignus comes
quavis candi-
do & simplici
rabiginem suam
suam affricat.
Sen. epist. 7.*

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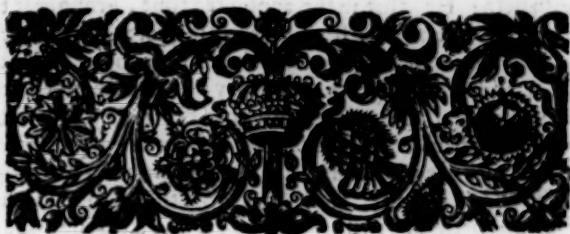
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THE CHURCH

24 OC 62



A
CHILDES PATRIMONY.

Laid out upon the good Culture or
tilling. over his whole man.

CHAP. I.

*Wherein the Parents dutie doth consist, and when
it begins. Of Infancy.*



Parents dutie begins where the
childe had its beginning, at the
wombe. There the Parents shall
finde that, which must busie their
thoughts about it, before they can
employ their hands. And this work
lyeth specially, in considering Gods
worke upon the childe; and how their
sinne hath defaced the same. First, they

consider Gods worke, and the operation of His hands, how
wonderfull it is, and how curiously wrought in the secret
parts of the earth (so the Prophet calls the Wombe; be- Psal. 137.
cause curious pieces are first wrought privately, then being
perfected, are exposed to open view). It was He, that made
the bones to grow, we know not how, then clothed them

A

with

Chap. 1. sect. 2. with flesh; He, that in the appointed time, brought it to the wombe, and gave strength to bring forth. Here they acknowledge an omnipotent hand full of power towards them, and as full of grace, and they doe returne glory and praise both; But here it ceaseth not. Now they have their burden in their armes, they see further matter of praise yet, in that they see the childe in its right frame and feature, not deformed or maimed. Some have seene their childe so, that they had little joy to looke upon it; but, through Gods gracious dispensation, it is not so, and for this they are thankfull; And upon this consideration, they will never mocke or disdain (nor suffer any they have in charge so to do, a thing too many do) any poore deformed creature, in whom God hath doubly impaired His Image. This they dare not do, for it might have been their case, as it was their desert. *Deformitie*, where ever we see it, admits of nothing but our *Pitie* and our *Praise*.

2. Thus they see Gods handy-worke, and it is wonderfull in their eyes; but still they see their owne Image also, and cause enough to bewaile the uncleannesse of their Birth. What the Pharisees once spake of him, whose eyes Christ had opened, is true of every mothers Childe; *Thou wast altogether borne in sinnes*; which should make every Parent to cry out, as that mother did; *Have mercy on me, O Lord, thou sonne of David*; my Childe is naturally the childe of wrath; *Except it be borne againe of water and of the spirit, it cannot enter into the kingdome of God*. The Parents see evidently now, that they are the channell conveying death unto the childe. The mother is separated for some time, that shee may set her thoughts apart, and fixe them here: The father is in the same bond with her, and in this we may not separate them. God hath made promise to restore this lost *Image*, this, not *tooke*, but *throwne-away integritie*: And this now their thoughts run upon, and they pray; That the *Lord* would open their mouthes wide, and enlarge their hearts towards this so great a *Mysterie*. They have a fruit of an old stocke, it must be transplanted,

Joh. 9. 34.

Matth. 15. 22.

Joh. 3.

planted, and out they carry it, and into the Church they beare it; as out of *old Adam*, whence was transmitted to it sinne and death, into the *second Adam*, whence it may receive *Righteousnesse* and *Life*. Then at the *fountain* they hold it, blessing God, Who hath opened it for *sinne*, and for *uncleanesse*; And there they present it, not to the signe of the Crosse, but to Blood, Sacramentally there; that is, *Righteousnesse* purchased by the death of Christ, and now on Gods part appropriated, and made the childes. And the Parents blesse His name, and exalt His mercy, who hath said, at such a time, as this, *Live, Who hath found out* Chap. 1. 2. sect. Ezck. 16. 6.
a Ransome to answer such a *guilt*; *A righteousness* to cover such a *sinne*, so big and so fruitfull; *A life* to swallow up such a *death*, with all its issues.

This the Parent sees in this poore element *Water*, appointed by God, set apart, fitted and sanctified for this end. With it the childe is sprinkled, and for it the Parent beleeves and promiseth. Then home againe they carry it, It is a solemne tyme, and to be remembred; and the vaine pompe takes not up much time, where wiser thoughts, from truer judgement, take place. Friends may come, and a decency must be, to our place sutable; but the *Pageant-like* carriage of this solemne businesse by some, speaks out plainly, that the heart is not right, nor is that vaine *pompe* forsaken, which yet is now upon their lips to say. They, who Parable, A fancie. Act. 25. 23.
have better learned Christ, do better understand the nature and solemnitie of the action, they are about; so their great businesse is with God, before whom they spread themselves, and their childe; Who can worke by means, as secret, as is the way of the spirit; and can set this *water* closer to the soule, then He hath set its bones; which yet no man understandeth, nor can tell *when* or *how*. To Him they offer it, before Him they lay it, praying, That this *water* may ever lye upon the heart of theirs, as a fruitfull seed, *quickning, renewing, sanctifying*. That that *water* may, as the *Rocke*, ever 1 Cor. 10. 4.
follow the childe. The rocke removed nor, but the waters, there-out followed them: so the Parents pray, That this

Ch. I. sect. 3.

water may ever follow the childe, as a fresh spring, still quickning, washing, refreshing, untill the day of refreshing shall come. This is their dutie now, and this is all they can do (beside the tending of it); and this their dutie, and their life must end together. Now the childe lyes at the mothers breast, or in the lap, she is the *nurse* without question, or so she should be, though it is a resolved case, that in some cases, she cannot, and in some she may not; mercy must be regarded before this sacrifice. But looke we still, That mercy be not the pretence and ease the thing, that is pleaded for; that alters the case very much, and will not prove a sufficient excuse, wherewith to put off so bounden a dutie. The * Heathen have spoke enough to this point, and more then all the Christians in the world can answer; for the deserting and putting off (unlesse in the cases before pointed at) this so naturall and engaged a service. At the mothers breast then, we suppose the childe is, and the eyes are open, abroad it looks, nothing delights it, they shut againe, as if it would tell the Parent, what they should be now, and it selfe hereafter, both crucified to the world, and the world to them.

* *Aul. Gel. lib.*12. *cap. 1. Ma-**crob. lib. 5. cap.*

11.

Eras. puerp.

3. The childe is yet so little, that here is little for the father to do yet; All that is, and it is no little worke, is in his closet. But besides that (for it is the mothers worke too) here is work for the mother enough. It must be tended though it sleepe, much more when it is awake. And here is the observation; It is hard to say, which is more, the mothers tenderneffe, or the childe's frowardneffe, and yet how they agree, how they kisse one the other: as if the parent were delighted with it. It is an affection somewhat above nature, implanted for the preservation of man (so the Heathen could say) by the God of mercy, otherwise it might not be so; for the more froward it is, the more she tenders the little thing. And it much encreaseth the childe's *score*, which he can never pay. The Parent, and the childe, can never cut scores, or strike tallies: for they will never lye even.

4. *Infancy,*

4. *Infancy*, is a dreame (we say), The most part of it is spent in the cradle, and at the breast, the remainder in dressing and undressing; Little can be said to it; And yet something may be done, even the first two years, for the framing of the body (as Nurfes know best, but something it is) and the fashioning of the minde too; and the younger it is, with the better successe. I have read of a great Conquerour, yet not so great, as that he could overcome his passions, or an ill custome, (it is a second nature) he learnt an unbeseeming gesture at the brest, and shewed it on his throne. If I remember, his Nurse was blamed for it, for she might have remedied it, while the parts were tender.

Some-thing may be done also for the fashioning of the minde, and preventing of evill. It is much what they, who are below Christians have spoken and practised this way, which I passe over. Note we; The first *tincture*, and *dye* hath a very great power beyond ordinary conceit, or my expression. And therefore observe well, what they do, who are about this childe not yet three years old, and what the childe doth. It may soone learne some evill, and that evill may grow past helping quickly. Looke to the *eye* and *ear*, all goes indifferently in, as well as at the *Mouth*; and you shall smell the Caske presently, just what the liquor was. Keep the inward and hid-man, as you should do the outward, neat and free from contagion and corruption; as young as it is, it may receive a bad *tincture*, and that entreteth easily now, which will not depart without difficultie.

5. I have heard a childe sweare, before he could creepe; hereupon the heathen man hath asked, *what will such an one do, when it is grown up?* I have seene a childe threaten, yet it could not strike, and scratch, before it could hurt; and pale with anger (it was *Augustines* observation) because another did partake of its milke. And this corruption, which so soone will shew itself, is strangely furthered by a foolish practise; *Give me a blow, childe, and I will beat what hath offended.* This teacheth *revange* betime, that daring and presumptuous sinne, for it dethrones God, and puts the law

*Qui non cum
rept, quid non
adultus faciet?*
Quin.
Aug. Conf. 5.
lib. cap. 7.

Chap. 1. sect. 5. out of office. I say, that practise leads unto it, as we might easily observe, if we would observe any thing. Many thinke that the *Time* is not yet; it is yet too soone to be so watchfull over the childe; But by this neglect and putting off, *we suffer master of trouble to be prepared.* We neglect not a sparke because it is little; but we consider how high it flies, and how apt things about it are to take fire. There is no greater wisdom (said that great Scholler) *then well to Time the Beginnings and on-sets of things.* Dangers are no more light, if they once seeme light. Our dutie is to looke to small things, they leade to great. Is custome no small matter? said one, who was short of a Christian. Shorten the childe in its desires now, specially, if it be hasty, and cry, and will have it. Then, say some, the childe must have it; say I, no, but now it should not. Shorten it here, and the rather, because it cries: if he have it, give him it when it is still and quiet, Correction rather, when it cries. Let it not have its will by froward meanes; Let it learne and finde, that they are unprofitable, and bootlesse. A childe is all for the present, but a Parents wisdom is to teach it to waite; Much depends on it, thereby a Parent may prevent *eagernesse*, and shortnesse of spirit, which else will grow up with the childe, and prove a dangerous and tormenting evill.

We shall helpe this hereafter, and soone enough say some; Let the childe have its will now, it is but a *childe*. And be it so, but that is the way to have a *childe* of it as long as it liveth, As *Sr. Thomas More* said to his Lady, after his manner, wittily, but truly. They might as well say, they will bend the childe hereafter, when it is as stiffe as a stake, though they neglect it at the present, when it is as tender as a Sprig. I will tell my observation; I have knowne some children, who might not be shortned, least it should shorten their growth; what they would have, they should have, for they were but children; these have lived to shorten their Parents dayes, and their own, and to fill all with sorrow: for afterwards, they would not be shortned, because they were not while they might. *a Hippocrates* hath a good lesson
and

Lord Verul.

Essayes 21. 125.

*a Siquid moves
a principio move.
Hip.*

and of good use here; *If thou wouldst remove an evil, do it at the beginning.* "As the spring of nature, I meane, (saith the Lord Ver. applying it to the rectifying the politick body) *the spring of the yeere is the best time, for purging and medic-
ning naturall bodies; so is the first spring of Child-hood the
"most proper season for the purging and rectifying our Children.*

Chap. 1. Sect. 5.

* Considerations touching the Church.

To come then to the maine instruction I intend here, which is this; As we observe *Adams ruines*, appearing be- times in the childe, so must we be as *timely* in the building against these *ruines*, and repairing thereof. It is a great point of wisdome, as was said, well to *time our beginnings*; And this a parent will do, if he shew but the same care about his childe, as he doth about his house or ground; if he observeth the least swelling or cracke in his wall, or breach in his fence about his ground, he is speedy and quicke in repaire thereof; for it gaines him time, and saves him a great deale of cost and labour both. "That may be done with a penny
"to day, that will not hereafter with an hundred pound;
"And that now mended in a day, which will not hereafter
"in a yeere; And that in a yeere, which will not be
"done in our time: So King IAMES, so famous for his sayings, pressed the speedy repaire of breaches in *high-
ways*.

We cannot borrow a speech that is more full, I meane, we cannot take a metaphor that is fitter to presse home this dutie; it is low, and descendeth to the lowest capacitie, and teacheth the Parent to be quicke and expedite in repairing the ruines of *old Adam* in his *young Childe*; for, though it seemes as a frame but newly reared, yet, unlike other build- ings, it presently falls to decay; and if our eyes and hands be as present to repaire the decayes thereof (which is our dutie) it would save us much time, cost and labour. Faults may be as easily corrected at the first, as a twig may be bent; but if they grow, as the body doth, they will be tough and stiffe, as the body is, they will knit and incorporate, as the bones do; and what is bred in the bone, will not easily out of the flesh, as that sturdy beggar said; A neglect toward
childe

See Camerat.
chap. 16.

Ch. 1. sect. 5.
Lam. 2. 23.

the child now, tends to such a desolation hereafter, as the Prophet speaketh of; *Thy breach is great like the Sea, who can heale thee?*

*Dimidium facti,
qui bene cepit,
habet.*

Mediat. 106.

There is nothing works more mischief and sorrow to a man (I give my pen the more scope here, because parents give and take so much libertie) then doth that, which he mindeth least to prevent, and that is the beginnings and first growth of evill. There are little Motions thereof at the first, but they grow, as Rivers do, greater and greater, the further off from the spring. The first *risings* are the more to be looked unto, because there is most danger in them, and we have least care over them, though yet they will quickly over-cast the soule. Therefore that we do at the *beginning*, is more then halfe we do afterwards, saith the Poet, and he speaks not without great reason: so forcible continually is the *beginning*, and so connexed to the *sequel* by the nature of a precedent cause. "The Bishop hath a good meditation upon the sight of a bladder; Every thing must be taken in his meet time; Let this bladder alone till it be dry, and all the winde in the world cannot raise it up, whereas, now it is new and moist, the least breath fills, and enlarges it; It is no otherwise in ages, and dispositions; Informe the childe in precepts of learning and vertue, while yeeres make him capable, how plyably he yeeldeth! how happily is he replenished with knowledge, and goodnesse! Let him alone till time and ill example, have hardened him, till he be settled in an habite of evill, and contracted and clung together with sensuall delights, now he becomes utterly indocible; sooner may that bladder be broken then distended.

Quintilians first Chapter shall put a close to this; It is very usefull all, and tends to this purpose. *If we looke to reape comfort from our children, we must lay the ground-works of vertue and religion betimes in them, while as yet they are without any tainture at all. We mould and fashion the mould of the head then, when it is softest: so must we the mould of the heart and affections. This is the summe of that Chapter; The conclusion is,*

is. We are curious what we put into a new vessel, and what mould we lay about a young plant, for the weakest Termes, and Times of all things use to have the best applications and helps. Ch. 2. sect. 1. See Advanc. lib. 1 p. 25.

And so much may teach us what *infancy* is, and that those innocent yeeres (as some have called them) are not innocent; They do shew forth many ill and peccant humours lurking within, like poyson in a chilled * serpent, which must be looked unto betimes by keeping our eyes wakefull over the first three and foure yeeres. "An allowance of yeeres large enough for that Age, yet some have allowed more, following the notation of the word, because so long it is, and sometime longer, before the childe can speake articulately, and so as it may be understood. Though we be not so exact in observing our distinct *periods*, it matters not, if we can *time* our *beginnings*.

*Min felix. p. 1. vers. 20. in fol. vide Com. * Non desunt ei venena, sed torpent. S. n.*

CHAP. II.

Childhood and youth how neglected by Parents, though their seed-time: The maine businesse therein twofold.



Suppose now; This *Infancy*, this harmlesse innocent age, as some have called it, in the simplicitie of their hearts, and in reference to the next age, wherein our *hereditary* evill more declares it selfe, and is more *Active* and stirring; this I say, I suppose passed over. And as one *Age* passeth, so another succeedeth, none stayeth. *Child-hood* and *youth* come next into the place thereof. I put them together, because they differ but in some degree of *heat*. And they agree, because what may be said of each (which is but little) agrees to both; and that is, *That the childes care* (as we say of the horse, his *care* is

Annis adhuc innocentibus. Min. Fel. p. 1. & Tert. Simpliciter Annos. Hilar. Infonem infantiam. Cyp. Innocentium aetatum. Prud. Simplicem turbam. Martial.

** Equi frenati est auris in ore.*

Ch. 2. sect. 2, 3 *in his snaffle*) is in his governours hand; as he holds the reines, so it goes; or as he lets them loose, so it runs, like a wilde *Cole* that hath cast his Rider. And for the *Youth*, it knowes no other *Law*, but the *Law* in his *members*, leading him captive to the *Law* of *sine*. So we may know these *Ages* to be more unhappy, and lesse innocent then the former *Age*, for so the usuall saying is, and we finde ours, as we were, unhappy children, it is not to be doubted. So I am slipt into another *Age*, and what is the just period and limit thereof, I cannot define.

The time of Child-hood and Youth, is much as the Parents can time the *beginnings*, as was said: As they order and handle the childe, so they shall finde it. As it is disciplined, it may quickly and seasonably, with Gods blessing, outgrow *Childishnesse*, and then, *Child-hood*; and as it may be neglected, you may know that by its *Childishnesse*, it is a *Boy* still. So the limits of this age, I count, are in the Parents hand; according as their care is, more or lesse, according will this time of child-hood be, longer or shorter. It matters much therefore how the childe is disciplin'd, and taught.

2. Here then is worke for the Father also, whom we have not hitherto exempted; and for the Mother, no lesse worke then she had before. Father and Mother both little enough, and, for the fathers spare houres, a full employment; but none more necessary, or whereunto he can be more engaged. The childe is now out of hand, as we say, and quickly out of sight, and as busie as an *Axe* in the Summer, but it is not out of minde; The Mother is quickly calling after it, and seeking for it, for she knows the childe will be in harmes-way; for though it be a little more out of the Mothers hand, it was never lesse in its own.

3. I cannot question the Parents care concerning the childes out-side, the body; and there care doth well, but there may be too much, and preposterous that care may be, and inordinate. We adorne the out-side commonly (saith *Clem. of Alexandria*) as the Egyptians their Temples, outwardly

wardly very specious and beautifull; but if you looke in- Ch. 2. sect. 3.
 ward, there was an ugly *beast*: so we adorne the *body*, when
 the *soul*, the *All* of a man, is neglected. The *soul* calls for its
 due also; we cloth the childes body, the *soul* should not be
 naked; we feed the *body* and cherish it; the *soul* should be
 cared for and cherished also, and in the chiefe place; for the
soul is the cause that the *body* is regarded: suppose the *soul*
 taken from the *body* but one houre, and how loth are we to
 cast an eye toward the *body*, which before was so lovely in
 our eye. A great reason this (though there is a greater then
 that, as the preciousnesse of the *soul*, and the price was paid
 for it) why the *soul* should be regarded, and in the first place.
 All is then, what the Parents care is, concerning that which
 is the *man* indeed; And therein the care is commonly too
 litle, no way answerable to the hopes they have of their
 childe. They will say yes; They intend the childes good,
 nothing more; and the way they intend also conducing
 thereunto. But what ever they say, it must appeare by what
 they do; for good *intents* are no better then good *dreames*,
 except they be put in execution. So their care is upon try-
 all; what they do, in way of promoting the childes good,
 must evidence it as the surest witnesse.

Now that the childe can go and speake, it can imploy its
 minde and body; now the faculties of both are awakened,
 and declare themselves; Now must the Parents be doing, if
 they will evidence their care; and they must consider well
 what they do. The childe imitates strangely, it is taken,
 like an Ape, wholly by *example*. The Parents practise (I
 meane the Parent at large, him or her that hath the over-
 sight of it) is the childes *booke*, it learns by it, so it speaks,
 so it heares, it is fashioned after it; it is chatechized by it;
 It is its *Schoole*, and the *Church*. The Parents house must
 promote the childe in point of information, more then can
Schoole or *Church*, though well provided in both; yet Pa-
 rents be too ready to referre all thither, and so put all off
 from themselves.

Assuredly, it is the cause of much mischief and sorrow

Ch. i. sect. 3. in the world, that the parents think themselves discharged of their duty towards their childe, when they have charged the School with it. Yet thus it is commonly, for so experience tels us, which is the *Oracle* of Time, and makes all wise, that observe it. The mother thinks, that the School must look to the washing her childes hands, putting on the girdle, its attendance at the table, and his manners there, and if there be any other faults, as there will be many, then we know, who shall heare of them all, and we know as well, that none will be mended, when there is no better care at home. But so the mother thinks, that she shall do her part; for she is resolved that to the Master or Mistresse she will go, and the childes arrand she will do, and she sweares it too, if she live to the next morning; If it please God (I relate her words being well acquainted with them) the Master shall know the rudenesse of the childe, how unmannerly and undutifull it is, and how slovenly too; Nay the Master shall know, it will neither give God thanks, nor say its prayers. This is her errand, and when that is done, she takes it, that she hath done her duty. In the mean time (I mention no other decay) the childe grows so natty, that you would scarce take an egge out of its hand. So much the Mother commonly neglects the childe, whom she loves so dearly well, and so much desires its well doing.

L. Ver. Essay.
15.85.

Essay. 8. 27:

Τίποτ ἔμελλε καὶ ἰ-
μυρὰ τοῦ αὐτοῦ γαρ-
τὴν ἀναγινῶσκει, οὐκ
γὰρ, καὶ τοῦ αὐτοῦ
δύοις ὁ ἄνθρωπος;
Chrysost. Gen. 33
Hom. 59 a.

And for the Father, he is upon such designs, as may enlarge his heaps, or possessions, which he means to cast upon the childe, like so many loads of *Muck* thrown together upon an heap; though *money* (as one saith) is like *muck* indeed, not good except it be *spread*. But so the Father enlargeth his desires, and his means, he knows not well for whom; and so he *intends* his minde, and for himself onely, he *intendeth* it; For Charity will hardly water the ground, when it must first fill a poole. And little doth the Parent think, how much he doth, in so doing, crosse the rule, and the end, he seems to carrie in his eye, his *comfort* in his childes well-doing. For those designs do trouble and hurt the

the wel-fare of the childe, they do not serve it at all. That, Ch. 1. sect. 3.
 wherewith the parent would load himself now, and his
 childe after him, usually makes the childe forget it self, and
 the parent both. The bladder is so blown with the windie
 conceit of that inheritance, the Father hath purchased, and
 is the childes in reversion, that he can think of nothing but
 that, and his Fathers yeers, which he can roule in his minde
 betime, as a piece of tugar under his tongue. His minde is
 so stuffed with the thoughts of what he is heir to, that by
 his *looks, speech, gesture*, he shews plainly, that he is not
tractable, not counsellable. The Father hath laid up enough
 for it, as he thinks; and the childe takes it, as the Parent
 means it, for *portion*, and *proportion* both. And what folly
 there is in the childe (which must needs be a great deaie,
 where no means hath been used to let it forth) *Riches* will
 cover well enough. Folly will not appeare under a rich
 Covering. But this will appeare, which is more unnatu-
 rall (yet too ordinary, such is the corruption) that the
 childe is well content, that the same head should be laid
 low, which contrived so much to set the childes head so
 high. I observed a childe once (so he was, though a man
 grown) and I know him now, a rich mans sonne, and his
 onely heire, who could not frame and set his countenance
 (for that was as much as was lookt for) for so short a time,
 as while he prepared his hood (he was close mourner, and
 it was wel he was) to follow his Fathers corps to Church: I
 was present the while. A sad, but just judgement upon those
 parents, who are sad and serious almost in al their designs,
 excepting this one, which is the maine, the well ordering,
 and good education of their childe. Herein that, which is, at
 the best, but an *accessary*, liberall maintenance, is made a
principall; and that, which is a *principall*, the childes good
 and wholesome nurture, is made an *accessary*, and scarce
 that. And this is *To sell the horse, to get some hay*, as *Charrou*
 phraseth it. In every thing else the Parent is wiser; he will
 not build in a Citie, or in a place which is instable & ru-
 nous ready to fall; nor will he lay a foundation upon a

*Stultitiam pati-
untur opes,
Iuvenal.*

*Nimiam felicitate
ocori. Tacit. de
Sejano Annal.
74. cap. 9.*

*Heredis luctus
sub larva risus.*

*2 The foxes darts
descriptioe rapia
34 amperiove
the diuine rapie-
tor. ac dymonov
apponit: itus in-
ore. ore inuonov
Ec. Ch. 1. Tom.*

*4. Vit. Monast.
lib. 3 cap 6.*

Chap. 2. sect. 3.

β' οὐδὲν ἐν τῷ π
 μισθῷ κεραιῶν
 τῶν ὁικονομῶν.

Chrysost. in Epist.
 ad Heb. ca. 12.

Hom. 3 2.

Eccy. 19, 108.

Præceptus.
 Pedagogus.
 Pater.

sand; And yet so he builds and contrives for himself and his childe, even where he knows, there is no continuing or abiding City. And this is a folly exceeding that of the simplest idiot in the world; for it is as if the Parent should lay out all his whole stock of wealth and wit to purchase and furnish a chamber for his childe in a thorough faire, and provide it no house in the City, where it is for ever to dwell. Again, the Parent is so wise, that he will till and manure the field, he looks to reap a good crop from; but here he thinks to reap though he sow not: and that the childe will be good, how bad soever the fathers example be, or how little soever his care which he takes, in the well nurturing of his childe. It is a solacisme in Power, saith the Lo. Ver. but we are sure it is an inordinate, rude, and perverse conceit, that prevails with the most parents against all sense and reason, *To think to command the end, yet not to endure the meane.* They will expect comfort, ye cannot beat them off from it; but for the way they take, they may as well expect a grape from a thorne, or a figge from a thistle; for look upon the childe they expect it from: observe its looks, speeches, gesture; mark it from the head to the heel, and you shall see it like the sluggards field, and in no better plight, to yeeld comfort, in true judgement, then is that field to give fruit; or then the parched places of the wilderness, or a salt land not inhabited. Note we this, for the close hereof, and to instruct father and mother very much. The childe had, anciently amongst the Romanes, three set over him, the master to instruct; the governour to correct; the parent to do both, or to see carefully that both were done. So the parent was principall, and his work the chiefe: Now it is otherwise; the parents commonly doth just nothing, the Master must do all, look to the childe book, and manners both; he must instruct and correct also, faults done without the verge of his jurisdiction; which hindreth instruction very much: for he that must instruct, should have as little occasion to correct, as may be. I would it were in the Philosophy of parents to note this; for it is certain, parents must do their parts

parts as well as *masters* theirs, else not half the work will be done; nor can there be a grounded hope (grounded I say, Chap. 2. sect. 4. a vain hope there may be) for future comfort.

4. Learn we then, while there is time, before we smart under this folly, to account *childhood* and *youth* our *seed-time*, so these ages are; we must not let slip our season, we must not sleep, nor let our hands hang down; we must know that our harvest, which is but the reaping of our hopes, now like the seed in the blade, or under ground, depends upon our care and diligence in this ploughing and sowing *season*. And this let me say once again, That were our Schooles such as they should be, as faire promoting the good of the childe every way, as, in true judgement, we could think they ought to do, which is a thing we in our generation may hope to see, but we shall not see it, the next may; But, I say, were the *Schools* generally such as they ought to be, yet they could do but their part, and this not half the work, to such, I mean, who are one houre with the Master, and two with the Parent; And that work also, as Masters know very well, is for the most part in unteaching what the childe hath unhappily learnt. And if the Master can unteach that, he hath done a good work indeed. Therefore the Parent must know, that while the childe is in his house, the principall and chiefe work about the promoting the childe is this; while the childe is under the parents eye, it is properly their charge: and as they discharge it, so the childe thrives; and proves every way. It is their businesse, and of the greatest weight and consequence that can be thought of, whereof they must give an exact account, yea of every part and parcell of this *seed time*. And when all is done, humane sufficiencie is insufficient to provide against the evill that hindreth; or to use all the means that may promote the childes good; but yet we must do our utmost in these two principall points;

1. In preventing, and hindring evill.
2. In ingrafting, and increasing good.

Ch. 3. sect. 1.

CHAP. III.

This twofold employment lyeth in the order of nature and right reason: But the Lets which hinder this twofold duty, must first be removed. What these lets are, how much they hinder and block up our way to comfort, how we shall be prepared and armed against them.



*Nihil proderit
dare praecepta nisi
prius amovueris
obstantia pre-
ceptis. Sen. Ep.
95.*

*Nihil in vulgo
medium. Tar. 1.
ca. 7.*

Hese two points, which take up the maine imployment of this *seed-time*, lie in the order of nature and right reason^a, for we plough up the ground, and pluck up the weeds, before we cast in the seeds; but before I shall come to them, I must first set down such lets and hinderances which will crosse the way very much in the performing this twofold duty.

These lets are (all that I need mention) but two, *fondnesse*, and *fiercenesse*. They are two *extreames*, and being so, they must needs do much hurt; and yet so contrary though they are each to other, and as much crossing the childes good, and the parents comfort, as we need to imagine; yet are they very incident to parents; nay, many times, for so experience tels us, one and the same Parent is both sometime too *fond*, then again too *fierce*; now all honey, as we say, anon all dirt; like some, whom I have known; who at one time have been so indulgent, that they could set the childe in the lappe (but that the childe was ashamed) and then again so eager upon it, that they could trample it under feet.

It is not to be questioned but these *extreames* or faults (call them what we will) are to be found in Parents. I shall in the first place severally and apart make cleare, what *lets* they are, and how much hindering the good of the child; and

and then I shall set down some considerations, which may fortifie us against them; for we may all say we are very weak this way, ready to dote upon our little *image* sometimes, and then as ready to strike it after our *own pleasure*, not as *reason*, but as *will* carrieth us, not alwayes iust: there being, as one noteth, in humane nature generally more of the *fool* then of the *wife*.

Ch. 3. sect. 1.

autò το αὐτὸν ἀν-
τιόν.i. e. pro suo ar-
bitrio non semper
satis iusto. Pise.

Heb. 12. 10.

Essays 12. 62.

Touching fondnesse, 1. How it ariseth. 2. How it hurteth. 3. How we may be fortified against it.

1. The childe hath cost the Parents deare; they see their *image* in it, and in it they look to live when they are gone; and it makes them pretty sport besides. It hath delightfull gestures, pretty *antick* postures; and the lesse articulate words it hath (as *Minutius* phraseth it) and perhaps, the more unhappy and licentious also, as *Quintilian* saith, the more delight and mirth it causeth. Whence else it comes I know not (but from corrupted nature it is, which too readily idolizeth the creature) that this childe is crept into the mother again, and lies so close to the father, that his life is bound up in the childe's life; if the childe leave the parent (as now, that it is lapt so close it is like to do) the parent will *die*; such is the strength and impetuousnesse of affection, if we give scope and rains unto it. Like a childe set at liberty, so is affection set at liberty, it will shame us and trouble us both. For this fondnesse is alwayes accompanied with a strange indulgence, which is against all fitting discipline; hereafter will be time enough, in the meane time, it shall have any thing else, what it will; it is at its own choice, and then we know what it will chuse, that which will most hurt it self in the end: so provident the childe is; ever carelesse of to morrow, prodigall of the present. And yet it is commonly left to such a self-pleasing humour, that it is sensible of every restraint, so that it goes neere to think its *girdle* and *garters* to be *bonds* and *shackles*. Its palace is better instructed also then its mouth, so that it can make better choice of *dishes* then of *words*.

Dimidiata ver-
ba. M. Felix.Gaudemus si.
quid licentius
dixerint, & ver-
bane Alex. &c.
& risu & osculo
ex cipimus. l. 1.

cap. 2.

There is no
heat of affec-
tion but is
joynd with
some idleness
of brain.A Spanish pro-
verbe.Gravis est omnis
disciplina pueri.

Prud.

Autè palatum
quam os insti-
tuimus.

Quint. l. 1. c. 2.

2. And now we may easily reade without the book,

C

what

Ch. 3. sect. 1.

*Corporis cura
mentem obtrunc-
tum. Quintil.
l. 4. ca. 11.*

See Hist of the
world. B. 5. Ch.
4. Sect. 10. p.
532.

*Caus. de eloq.
li. 3. ca. 8.*

*Parentes nostros
sensimus parricidas.
Illud grave quod
in aeternitate
jugulabit. Salv.
ad Ecl. li. 2. v.*

what hurt this fondnes doth, this strange cockering of children. It is a strange expression I shall use, but the experience of twenty years tells me it is true, the devill doth not so much hurt (I know he will do as much hurt, as he is suffered to do, to the very utmost extent of his chain) but so much hurt he doth not to poore children, as doth this fond indulgence. It choaks their naturall parts, otherwise very good and hopefull, so that no more can reasonably be expected from them, then from a *marsh* ground; we know what grows there. It undoes the family, Town and City. A foolish pity may we call it? rather a cruell pity; like yvie, it kills and makes barren the tree that it embraceth; or like the ape, it killeth the young, with hugging them; it lets the childe rather sink under water, then it will hold it up by the haire of the head, for fear of hurting it. *Indulgence* is the very *engine* of the Devill, like that I have read of, made onely to torment poore creatures with those very *Arms* which opened towards them, as it were for embracement. The experience of all ages tells us, that this indulgent cockering hath turned many children up the hill or the hedge, to *beggary* or worse. And hence their complaints, the same now, as we reade they were in *Cyprians* dayes, *Our Fathers and Mothers have proved our murderers*, soul-murderers; worse then they who murder the body, as *Chrysost.* saith usefully in his 3. book of *Monastick* life, Chap. 4.

3. We have seen this strange humour of *cockring*, what it is, and whence it groweth; what *mischief* it causeth. These considerations following may help and fortifie us against so destroying an evill. The first is:

1. *Then parents take a ready way to rob themselves of their children, when they idolize them, and dote upon them.*

The heart should be kept as a chaste *Virgin*, espoused to one *husband*. That should lie closest there, which can satisfie; the creature cannot, there is a vanity upon it, no more then *ashes* or the *East-winde* can satisfie the stomach: till the soul be pointed to *God*, as the needle to the North Pole, it is still

in a shaking trembling posture, much like an inhabitant in the Land of *Nod*; still as the waves of the sea, in agitation, tossed between *hope* and *fear*, for being turned from God to the creature, it lies open as a faire mark, for every uncomfortable accident to strike it at the *heart*: for from thence the *heart* shall finde the forest griefes, where it placed its chiefest joy and contentment, being not placed where it should be, in *God*; that, which we make our *God* besides the true one, that will prove our *tormentor*; the *heart* and the *creature* do close together too well, and agree they do as two friends, too inwardly, as if they could fill up and satisfie each other; whereas the better agreement there was, and the more compleate riviting of the one with the other, the more falling out and bitterness there will be, when the parting day comes, which we must look will be quickly, if we set up the gift in our heart, instead of the giver; certainly if *God* loves us, He will hide from us this *idoll*, which we so much dote upon. He feeleth the *pulse* of our affection, where it beateth most strongly, and to what part the humour is carried most fully and eagerly, and there we shall certainly bleed; for, He can strike us in the right *veins*. If a Parent be inordinate in his affection, if his *Ioseph* and his *heart* lie like a bundle close wrapt up together, then it is very likely, that *Ioseph* must leave his Father; that the Parent may learn to sacrifice the childe in affection, which is the readiest way to keep the childe: for commonly it falls out, that the Lord snatcheth away that comfort, which we made such store of, locking it up too close.

Peter saw the glory of *Christ* in His transfiguration; It is very observable, that while *Peter* was speaking of building Tabernacles (for some continuance) a cloud overshadowed them, and they feared. If *God* shew us that, which doth content and please us, we would presently build Tabernacles upon these outward comforts: I meane, the heart would settle, and fix upon them, it is so good being with these comforts; but now, while we are projecting and providing for this continuance, then commonly comes some

Ch. 3. sect. 1.

Gen. 4. 16.

to punishment & due.

Eccl. 1. 1. Ibid.

Agitatio &

vexatio. Trem.

Luk. 9. 33. 34.

- Ch. 3. sect. 1. cloud and over-shadows this comfort, and sometimes then, when we are but speaking and thinking of it, then the cloud comes, and then follow feares. In the story of *Ionah* it is read, That the Lord God prepared a *Gourd*, that it might be a shadow over *Ionahs* head, and deliver him from his griefe. So *Ionah* was exceeding glad of the *gourd*: Exceeding glad; marke that I pray you, and that which follows, But God prepared a *Worme* the very next morning, and it smote the *gourd*, that it withered. The Lord is graciously pleased to grant unto us some comforts here, whereby to sweeten our sorrows, and to refresh us in our weary pilgrimage; But if we shall be exceeding glad of them, being but of the same nature and constitution as was *Ionahs* *gourd*, then look we to it; for then commonly the Lord is preparing a *worme*, which will quickly smite that *gourd*, so that it shall wither; and then, which is next to be considered,

Quicquid mirabile, pones innotius. Hor. epist. lib. 1. 10.

Ipse ut letitie, ita meroris inmodicus egit. Tacit.

Of *Nero* burying his beloved daughter, *August. An. 15. Psal. 30. 6, 7.*

^a The presence of a comfort is not more comfortable then will be the absence thereof grievous.

† 2. We shall be troubled as much at the withering of our *gourd*, as we were joyed before in the having of it, which was *Ionahs* case; exceeding glad of our *gourds*, exceeding sorrowfull and disconsolate at the smiting and withering of the *gourds*: It ever follows by the rule of proportion^b. We are apt to thinke that our *gourds* do cast a greater shadow, then indeed they do or can. And answerable is our delight in them, and our sorrow for them, when they wither. Therefore we should know, what ever our *mountaine* or *gourd* is, I meane, our comfort, in what kinde soever: it is Gods favour, His influence through it, that gives strength unto it, and us comfort in it. And if He withdraw His favour, and restraints His influence (as doubtlesse He will, if we are too confident of our setting, and firme standing thereon, as if we could never be mooved) then trouble follows; and the more our trouble will be, the stronger our confidence was, and our contentment in the same. It is the greatnesse of our afflictions, which causeth the sharpnesse of our afflictions: They that love too much, will alwaies grieve too much. ^a If we suffer the childe (that is the creature we are now upon) to shoot too farre into our hearts; when the

time

time of severing cometh, we part with so much of our hearts by that rent. Oh how good is it, and how great a point of wisdom, to carry the creature, as we do a loose garment, apart and loose from the heart, easily parted with! That when God calls for it (as He may with more libertie, then we may fetch our childe from nurse, yet we take libertie there) we may willingly part with it, saying; here Lord, thou gavest it to me, Thou maist fetch it from me; Blessed be thy name in taking as in giving. The Heathen gives a Rule and it is of easie construction. *Love so, as thou maist hate.* *Amatanquam* That is, Love your friend so, that if hatred should grow betwixt you, yet no hurt can follow: for you have not so unbrested and opened your self unto him, that he can hurt you. It is a good rule for a Parent; *Love thy childe so, as one that is parting with it.* *Amatanquam* That is, love thy childe so, that if thou lovest it, yet thou doest not lose thy treasure, nor thy heart; Thou hast not so opened thy self towards it, nor is it laid up so close: Then thou canst be content with thy losse; and submit to His mightie hand, That tooke it from thee. He was a wise Heathen, and one instruction from him comes double to a Christian. *I kisse my childe to day, and then I think it may be dead to morrow.* It is ominous, some will say; No, that remembrance keeps it loose and apart from the heart, and the surer in our possession; whereas the common conceits and opinions that our comforts shall not be taken from us, nor we moved, are, as one saith, the common *lamia* or *bug-beares* of the world, the cause of our trouble and sorrow.

That we may not be carried by conceits and opinions; our desire should be the same that *Agurs* was, That God would remove from us *vanitie and lyes*; That is, from a vain and false apprehension, pitching upon things, that are *vaine* and lying, and promising that contentment to our selves from them, which they cannot yeeld. Confidence in vaine things makes a vaine heart, and fills it with sorrow; for vexation ever follows vanitie, when vanitie is not apprehended to be where it is. This the second consideration; The third this.

Chap 3. sect. 1.

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† 3. That childe, whom we do inordinately set our hearts upon, doth seldome or never answer our wished for expectations, no not in any measure. As the Parent hath widened and opened his heart towards it, in a largeness of expectation and hope; so doth that childe commonly, contract, straiten, and close up it self towards the Parent. God doth often strike that childe, of whom we fondly conceive the greatest hope, with the greatest barrenness; *Cain* proves lighter then *vanity*, and *Abel* a possession.

I have observed (and much I have observed) when the parent hath carelessly neglected one childe, and, like the ape, hugged and fondly cockered another; I have observed too, that the hated childe proved fruitfull, and the fondling barren; and withall, that childe, which the parent did tender most, regarded the parent least. "God ever shortens our account, when we reckon without Him: and as He commonly blasteth our bold and confident attempts; so doth "He wither extraordinary hopes in earthly things, That "we may open our mouthes wide towards Him, that can "fill them. We may note the connexion we finde. *Gen. 19.* 30, 31. *Jacob* loved *Rachel* more then *Leah*: When the Lord saw that, He made *Rachel* barren. The more *love* the more barrenness. To make differences betwixt childe and childe is not safe, ^a It causeth great differences; and to make fondlings of any, is a dangerous presage; That this fondling is the childe, who will prove as a barren soile, like a parched *heath*, or a *salt* land. I could wish that were the worst; It is commonly much worse; for, which is the last consideration,

4. It commonly falls out, That the childe we so doted upon, proves the heaviest crosse. That's the childe commonly, which, like a backe winde, hastens the Parent to the pit; making him speake in very bitterness of soule: *Why dyed it not from the wombe? &c.* They, whose experience is but as yesterday, can tell us; That the bloody knife (it is Mr. *Boulton*s expression) of Parents unconscionable and cruell negligence in training up of their children religiously, doth stick

* Gen. 37. 3, 4. *Accedebat invidia quod mater promptior Neroni esset. Tacit. An.*
4. 13.

Job 3. 11.

Direct. p. 19,
10.

stick full deepe in their souls; Nay, they can tell us more Chap. 3. sect. 1.
 then so; even that these childre so loofely train'd up, have cut
 their parents hearts with sorrow, yea and their throats too,
 they have stuck the knife in their own parents bowels: such
 bloudie and unnaturall acts might be instanced in and ur-
 ged. I shall onely relate three examples, two whereof fell
 under mine own observation; (I could relate two and twen-
 tie, so ordinary they are, as we in our way finde them) the
 third example is extraordinary and yeelds a sad story.

The first was the mothers onely childe, therefore her dar-
 ling, as fondly handled by her, and disordered, as we need
 imagine. To schoole he came, that he might be out of the
 dirt. So the rod was spared, the mother had her desire and
 expectation. The childe proved accordingly, not answer-
 able to the mothers hope, but very answerable to her man-
 ner of breeding. About a yeere after, the childe angred the
 mother, and the mother struck the childe; he runs to the
 fire, and up with the fire-forke, and at the mother he makes,
 at least he threatned. The mother hastens to me as much
 displeased with the childe, as ever before she was pleased
 with it. It was well for the childe, for it made him stand in
 awe, though in no great feare of the mother. More depends
 on it, but I must not set it down; we have as much from it,
 as we need to make use of; *The mother would not have her
 childe struck with a rod, so let out his folly; she childe offers to
 strike the mother with a fire forke.* Such was the Retaliation,
 and so just.

2. Another there was, and the mother had the same hu-
 mour; and much like was the issue at the first, but since,
 much worse, for she would have sent this sonne to the re-
 moteſt Ilands; any where, so he were on ship-board (that
 would keep him in compasse, which a prison did not) or out
 of her sight. But of him no more, for he did not live out
 halfe his dayes, his intemperance kill'd him; and, they say,
 he dyed penitent. We have enough from this example also,
 whereof to make much use, which is this: That childe, the
 Parent so doteth upon, that he would not have it out of his
 sight,

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sight, nor willingly suffer the winde to blow on it, is the childe, that will be an *eye-sore*, and the *heart's grieve*, unto whom the Parent is most likely to say, *Stand out of my sight, thou art a grieve unto me*, the greatest that can be thought of.

Ad fratres in
Eremito.Indulgent sibi
latius. Iuven:

Prov. 24 35.

3. The third is as followeth, a short relation, but full of bitterness; as I finde it in *Austin*. Sermon 33. Where thus we reade. *There was one Cyrillus, a man mightie both in word and work, but a very indulgent father. One son he had, and but one, and because but one, he must have his will, he must not seeke the rod, he must not be crossed.* He might have what he would, and do with it what he listed, he tooke his libertie, and more; More then an *inch* was given him, he tooke an *ell*, as the manner of youth is; that will not satisfie, which the Parent allowes, though that may be too much. He might have money, and he might spend it how he listed: *Plautus* tells us, we may more safely put a knife into a childe hand then money; And he that allowes the childe money, least the childe be put to base shifts, will allow the Parent to stint the childe, and to call it to account, where and how it spent its allowance. But this childe gave no account either of his purse or time, he might go forth and return when he pleased; such libertie he had, and so *left to himselfe*. We read on in the story, That he brought *his mother to shame*. But those words are too short. We read more then so, even that the Divell did rule mightily in that childe of disobedience, for thus we read. *This childe came home drunke, and in the day time; he violently and shamefully abused his mother great with childe; he killed his father out right, and wounded two sisters mortally.* Hereupon, so it is related, a great assembly was called; That all Parents hearing so sad and weeping a Tragedy, might for ever, beware of this loose and sottish indulgence, which breeds the childes ruine and the Parents woe. These are the considerations, and because they are of such importance, we will give the summe of them, which is this.

5. If our affections be too in ordinarly set upon any earthly thing, it commonly causeth a losse of the thing so doted

doted upon; if *Ioseph* lye to close to the Parent, *Ioseph* shall be hid from the Parent. Ch. 3. sect. 1.

2. Then the sorrow will be as much in losing, as the comfort was in possessing, in an even proportion.

3. Or if the childe be not hid; yet, comfort shall be hid; There will be *barrenesse*.

4. And then a crosse follows, perhaps a curse: we may make a recognition of what was last said, in these words.

God provideth some *Gourdes* to refresh us in our Pilgrimage: we must not be exceeding glad of them; That were to set up the Gift as an Idoll in the heart, and to shut forth the Giver: and if so then God prepares a worme; He withers the Gourd; and then that very root, which yeelded so much sweet before, yeelds so much sower after; for as our gladnesse did exceed, so will our trouble be exceeding, when the thing, we tooke so much comfort in, is withered. Or if not so, then worse then so, for that so indulged comfort proves commonly a crosse; it is the very root of gall and bitterness; the very *stock*, on which commonly the Lord doth graft the forest misery, and sharpest sorrow.

Look we then to our affections, that they be not too exceeding and exorbitant: Remembring still, That affections set at liberty, are like children left to themselves, they will make us ashamed, and worke our sorrow. I conclude with Mr. *Boltons* words; if they be well considered, they will be as Banks to turn our affections back, and hold them in, that they do not over-flow their just bounds.

Our Righteous and holy God, when He sees the current of His creatures affections, to be carried inordinately and preposterously from the Fountaine of living waters, upon broken cisterns that can hold none; from the bottomlesse treasury of all sweetest beauties, dearest excellencies, amiable delights, upon painted shadows; from the Rock of eternitie, upon a staffe of Reed, I meane, from the Creator, upon the creature; He wisely and seasonably in the equitie of His justice, and out of the jealousie of His own Glory; Nay, it may be said, in the sweetnesse of His mercy also, takes away that earthly Idoll, that the occasion of such irregular affection

Ch. 3. sect. 2. *affliction removed, He may draw the heart, in which He principally takes pleasure, to his own Glorious selfe, the onely load-starr of all sanctified love, and boundlesse Ocean of happinesse and blisse.*

So much to the first extreame, but too little to make it know a measure; The Lord teach us here, for to Him we looke, who can restore the yeers, that the *Locusts* have eaten, the *Canker-worms*, and the *Catterpillar*; So can He also, all the harmes and losses, which we have caused to our children by our extreame folly, or bloody negligence. Assuredly, these harmfull Beasts, that *Northern Army*, do not so much hurt and prejudice the field, as our indulgence doth our harvest of hopes, which yet we looke to reape from ours. The Lord pardon our iniquitie, and adde more grace.

Joel 2.25:

The other extreame follows, hurtfull also, but not so hurtfull.

2 There is a *fiercenesse* in our nature, as farre from knowing a meane as the other; for it is another extreame. Whence it ariseth (for I follow the same method as in the other) needs not our enquiry; A fruit of corrupted nature it is, and a distemper thereof; and in distempers we neither know a meane, nor can distinguish of persons. We sling about us in distempers, whether childe or servant is before us, all are one, while we are in the drunkenesse of passion. It is not to be doubted, but this distemper is to be found in Parents. And we may note, That they, who are most indulgent, are, if provoked, as they will soone be, most severe and violent in their correction, as if they had that absolute and universall power over their children, which once the Parent had, and much power yet they have, all the *craft* is in the wise using of it. But they doe not use it well now in their passion, they will miscall the childe strangely, and strike they know not where, and kick too; I set down, what mine own eyes and eares have told me. They do punish, perhaps, not without cause (as was said of one in another case) but without all measure, as if they were not children but slaves. And then (as was said in the other extreame) we may reade without booke, that no good can be done, but much hurt rather, while

*Laudabat se non
sine causa, sed
sine modo.*

while the Parent is so eager upon the childe, it is not then teachable, not counsellable, for, as was said, *fear betrayeth all its succours*; nor is the Parent in a fit case to teach or counsell it: for, what can be expected from a man in a *frensie*; Anger is fitly called so. A Parent carryed in a passion, cannot mingle his corrections with instructions, and where that mixture is not, there is no *Discipline*; for that is true *Discipline*, when the childe smarts from the hand, and learns from the tongue. We must first convince a childe of his fault, and then punish the same, if the fault deserve it; "These two must ever goe together, correction, and instruction. Correction is to no purpose, where words are silent," and stripes outrageous. Correction, is truly called *Discipline*, because the delinquent smarts and learns, both together. "This then is my conclusion, wherein I shall a little enlarge my selfe; That roughnesse and fiercenesse, doth not help in the rooting out of evill, though there it doth best; but much hurt it doth in the planting in of good; there it lets exceedingly. It furthers not in the unrooting of evill, but rather sets the work back, and roots it more in; That is the first thing I shall make cleare.

1. Man is a noble creature and lord-like, of a good house (as we say) though false into decay. But this remainder or relique, there is yet of his noblenesse; you may easily lead him, when you cannot drag him; you may perswade, when you cannot force, and the more force, the lesse good. *Mildnesse, and Meeknesse, and sweetnesse* in carriage, wins much, even sometimes with a crooked disposition, when as roughnesse hardneth; It is not the way to plucke down a stubborn heart, nor to fetch out a lye, though in these cases, a Parent must be very active, and if he spares his childe, he kills it.

It is a great fault in parents, saith one, for fear of taking down of the childes spirits, not to take down its pride, and get victory over its affections, whereas a proud unbroken heart raiseth us more trouble, then all the world beside. And if it be not taken down betimes, it will be broken to

Simul sunt hec duo conjuncta, Argutio & castigatio. Inutilis est castigatio, ubi verba silent, & verbera servant: unde recte vocatur castigatio, Disciplina, quod delinquentis undolet, & discit. Bright on the Revelat. chap. 3. vers. 19. p. 72.

Mi domini non opus ostendit. Not possible to put out fire, with fire, chrysost. in Gen. 32. hom. 89.

I.
Voluntas cogi non vult, doceri expetit.

A soft tongue breaketh the bone, Prov. 25. vers. 12. & 15. to be observed both.

Ch. 3. sect. 2.

pieces by great troubles in age. I shall consider this evill, and some others in fit place; now in this place, I am removing that which hindreth.

Lam. 3. 27.

The parent is bound to teach the childe how to bear the yoke from its youth. This duty the parent is engaged upon. But the parent must use a great deale of discretion in the putting on this yoke. The parent must not stand in a *menacing* posture before the childe, as ready to strike as to speak, and giving discouraging words too. When we would back our Colt, or break a skittish Heifer to the yoke (the comparison holds well) we do not hold the yoke in one hand, and a whip in the other; but we do before them, as we know the manner is, else there would be much ado, in putting on the yoke, and in breaking or backing the Colt; they would be both more wilde and lesse serviceable: It is much so with children, if our carriage be not ordered with discretion before them, we may make them like those beasts more unruly, and, perhaps, all alike; or if they learn any thing by such froward handling, it will be *frowardnesse*.

When we would work upon a childe, our carriage before it should be quiet, and as still as might be, just in the same posture, that a man stands in before the *live mark*, which he would hit; he doth not hoot and hollow when he takes his ayme, for then he would fright away the *game* by his rudenesse; but so he stands, as we well know the manner, like one who means to hit the mark. Our *ayme* is the good of the childe, we must look well to our deportment before it, else we may fright away our *game*. There are some natures (saith *Clem. Alex.*) like *iron*, hardly flexible, but by the *fire*, *hammer* and *anvill*, that is, as he expounds it, by *reproofs*, *threats*, *blows*; and all this may be done, and must, if done well, in termes of mildnesse, and pleasing accent, with force of reason rather then hardnesse of blows, and if it might be in the *spirit* of meeknesse; remembring still Mr. *Tindals* words, *As lowlinesse of heart shall make you high with God, even so meeknesse of words shall make you sink into the hearts of men.*

Ped. li. 2. c. 10.
pag. 97:

Letter Martyr.
pa. 987.

I have observed a childe more insolent and stout under a rigorous and rough hand, but calmed after the heat was over on both sides, with a milde & gentle perswasion, that workt; force and violence hardens, when as a loving and gentle perswasion wins upon the heart, thaws and melts the same. Harshnesse loseth the heart, and alienates the affections; but mildnesse gaineth all. *Proud flesh* (as experience tells us) is taken down by lenitives, the most gentle and soft applications: So the *pride* and *roughnesse* of our nature is subdued by *lenitives*, and not by *another roughnesse*, as the Father speaketh elegantly.

*Quartus immensia
dicitur, & in ipso
spasmodico.
Chrysost. Hom.
26. in 1. Cor. II.*

We may note too, the more rigour the childe apprehends, and the more the rod is threatned, which is the only thing a childe feares, the more the childe will hide it self; like that unwise man, who standing at the entry of an unlawfull, but too much frequented place, and finding himself eyed by a friend, whom he would not should see him there, shrunk in his head and in he went. If a man had no more wit, what expect we from a childe? He was ashamed to be seen at the doore, he helpt himself well to go within the doores, then (as his friend said) he was *within*; indeed, and the further he was, so much the more within: so a childe will do, he will hide himself in the thicker, at least he thinks so, further and further, if he apprehend much rigour: there is much wisedome to be used here, and mercy also, and great reason there is to incline us to both, as we shall hear in due place. For the present, that which hath been said may assure us, that *fercenesse* helps not in the unrooting of evill, it hinders much the implanting of good. There it hurts very much, which is the second.

*Non sum adeo
etatum impu-
dens, ut insula-
dam teneris pro-
tinus acerbe pa-
tem. &c.
Quint. Inst. l. 2.
cap. 1.*

2. If ever mildnesse, gentlenesse, calmnesse, and sweetnesse of carriage do good, and do become; then more especially, when we would winne upon the affection, and sink into the understanding; when we would lodge some precepts in the minde, draw the heart and set it right. Now while we are instructing, handle the childe freely and liberally, in a sweet and milde way; speak kindly to it we

Ch. 3. sect. 2.

must now, and then we may have its heart for ever ; if we be rough and harsh now, we fright away our game. The instruction which we inforce into the minde by a kinde of violence will not long continue there; but what is insinuated and fairly induced with delight and pleasure, will stick in the mind the longer. (*Trem. Preface before Job.*) If *Moses* be to instruct, he is commanded to speak, not to smite: and it teacheth us, That a sweet compellation and carriage wins much upon the heart ; but we suppose we are dealing with children. It is a mad behaviour and no better, to suffer the hand to move as fast as the tongue, and to strike at the head too, the seat of understanding. The head is to our little world, as man is to the great world, the verie abridgement or epitome of a man: spare the head of any place, else you may drive out that little, which is, and stop the entrance for coming in of more.

The Lord make all teachers understand this truth, and pardon our failings herein: and the Lord teach parents also, whose duty more peculiarly we are upon, to correct and instruct their children in all meeknesse. That we may all learn, I will set down some considerations which may calm the parent, and take off from his *hastinesse*, (when he would *unroot evil*) a great enemy to that good he owes and doth really intend the childe.

3. I suppose now such a parent, who hath beene fierce and eager upon the childe, striking, flinging, kicking it, as the usuall manner is, because of its stomach towards the parent, which he will pluck down; and because it stands in a lie, which he is resolved to fetch out; such a Parent I suppose (for such there are) and this I would have him consider, it may make him wiser against the next time. First,

† 1. Who is that, upon whom he hath bestowed so many hard blows both from hand and foot too? (I tell but my own observation) who is it he hath used so disgracefully with such contumelious words? It is no other, then the *image and glory of God*. A strong consideration to cause the parent to carry himself comely and reverently before the childe,

1. Cor. 11. 7.

childe, which he may do, and yet make the childe both to Chap. 3. sect. 2.
know and keep its distance, else it cannot know its dutie.

A Parent cannot conceive the child's condition to be more *Maxima debetur pueris Re-*
deplorable then was the Rich-mans in the Parable; yet *verentia. Iuv.*
(saith *Chrysoſt.* and he makes it very useful) *Abraham* called *Major è longin-*
him *Sonne*; a compellation still befitting a *Father*; so also, *quo Reverentia.*
words and actions well becoming that sweet *name*; and *Tacit.*
most likely to winne upon, and to convince the childe, *Quia pater oculus est.*
whereas bitter and vilifying words become not, though we *ut in suis d-*
did contend with the Devill. a Kinde words make rough *ut pater aut ocul-*
actions plausible: The bitterneſſe of reprehension is an- *as; &c.*
ſwered with the pleaſingneſſe of compellations. *Sonne*, let *de proſper. &*
that be the *name*; for ſo he is, though never ſo bad. And as a *Adver. Rom 5. v.*
childe hath no greater argument to prevail with a Father, *Jud. 9. a.*
then by that very name of *love*: ſo, nor hath a parent any
ſtronger argument, whereby to prevail with his childe, then
by that very name of dutie; whether we reſpect his Father
on earth, whoſe childe he is, or in heaven, whoſe image
and impreſſe he beares, though now much defaced. This is
the firſt.

† 2. And it is his own *image* too (that's the ſecond con-
ſideration) his very picture, even that childe, whom, in the
rage and *rore* of his *anger*, he hath thrown and battered ſo.
He is a mad-man that will kick and throw about his pi-
cture, ſpecially if the picture doth fully and lively ſhew
forth his proportion. This childe is the parents picture right,
and never ſo fully the parents *image* as now, that it is in a
ſtubborn fit. It is a certain truth, a parent never ſees his
own revolting and ſtubborn heart more expreſſed to the
life, then he may do in a ſtubborn childe; then he may ſee
it, as plainly as face in water answers face: this is a weighty
conſideration, if it be put home.

A Parent muſt conſider whence had the childe this, who
put this in, which the parent would now, in all haſte, fetch
out: Sinfull *peremptory* nature runnes in a blood, it is *αὐτοπο-* 1. Pet. 1. 18,
παράδοτος, by *tradition*, the childe received it of the father.
This the Parent muſt not forget, and then his carriage will
not

Ch. 3. sect. 2.

^a In emendando
n: acerbus, &c.
quidam sic ob-
jurgant quasi
oderint:

Quint. 2. 2.

Tanquam diva
sit x, aut sit.
Virg.

^b Egredere pre-
bendas, quod
finis consuevere.
Hieron. ad Gan-
dent. de Pacat.
l. 2. ep. 16.

Difficulus eradi-
tur, quod rudes
animi per bibe-
runt. Ad Lectam.
l. 2. ep. 15.

^c Quod saepius
monuerit, hoc ra-
rius castigabit.
Quint. l. 2. c. 2.

Hortens. vino
irrigavit.
Macro-
b. l. 1. c. 9.
Aug. vita.

not be such, as may lose the childes heart, and alienate his affections; such an effect harshnesse and roughnesse may work, it may make the childe think, that the parent hates his own flesh^a.

3. Is the childe thus stiffe and stubborn, thus confirmed in evill? Doth it stand against all the parents knocks and threats, like a rock, immoveable? Consider then he must, whence was that Rock hewen? The parent is the quarry or pit whence it was taken, and whence it contracted this rockinesse. It cannot be too often considered, but it was the former consideration; the parent must consider this here, and it sufficeth to calme and quiet him, to take off from his eagerneffe, that the time was, when the childe was not so stiffe and so tough; it was tender like a twig, so as a twig, or the sight of it would have moved and stirred it; but then the parent would not, it was too soon; the time was not yet, afterwards would be soon enough: Now if it be too late, he must thank himself; the parent might, but would not; he would now, but cannot^b. Through the parents fault and connivence it is, that the childe is become as stiffe as a stake, as unmoveable as a rock. If a parent can thus consider of himself and his childe, his instructions will be more then his stripes; (so they should be alwayes, and then they may save that labour & pain) his *teares* will fall faster then his hands; his *passion* will be turned into *compassion*, and his prayers before and after will exceed all, for this *peremptory* nature is a crookednesse, which man cannot make straight. Oh how good and how comely is it for a parent to *water* his *plants* (by help of a metaphor I mean his children) not as one did those in his garden, and as too many do those in their house with *wine*, but, in imitation of the Prophet, with *teares*! *I will water thee with my teares, O Hesbon*. An excellent *water* to make fruitfull, for a childe of many *prayers* and *teares* cannot perish if we may beleve the Fathers words to *Aug*. Mother. This may teach us, how to carry our selves in the *unrooting* of *evill*. Other considera-
tions there are which may instruct the parent, when he is
implanting

implanting good. Parents commonly teach their children *Ch. 3. sect. 2.* the *book* and the *needle*, at least the beginnings in both. But they will say, *They are the unfittest of many, for they have not the patience to heare the childe reade three words.* So I have heard some say, and those not of the worst. The inconvenience here-from is great; therefore to cool their heat, and to arteest their hands while they are instructing, let them take upon trust these considerations till they can suggest better. The first is,

I That the beginning in any kinde of learning seemes strange and hard to all, young and old, but specially to young folk; The Father must expect to see an awkwardnesse, an unaptnesse in the childe, at his first entrance. The Arcadia tels us (it is a pretty fiction) that a *Prince*, the better to mask himself that he might not be known, took upon him a Shepherds weed, and the Shepherds hook he takes into his hand also. The right Shepherd, who will hold his thumbe under his girdle, and, lying along upon the ground, will point you out this way with his legge, this Shepherd indeed, observing his instrument the hook nothing well managed, came to this *Prince*, whom he knew not, and gave him some directions touching the managing of his hook, but finding his instructions did not take, he went away in a fume, telling him, he was the *unkwardest* fellow at the hook that ever he met withall.

A shepherds hook was a strange instrument in a Princes hand, he could have held a *Scepter* better, and with better grace, but there must be a time to learn the well managing of both. And a little time will not serve to learn this (αὐτομαθία) *shepherd* how to feed and govern *men*; that wilde cattell, the hardest to govern of any, saith *Zenophon* too. I remember here what is reported of that *Valiant and right noble King of Sweden*, of fresh and bleeding memory, He was trained up for Government, being imployed by his Father, as a *Secretary* to the State, and a *Commander* in the Wars, when he was but 18. But I recall my self to that I was speaking.

αὐτομαθία ἵππων
καὶ ἀνθρώπων καὶ
βασιλέων ἀγαθὴ,
Zenoph. l. 8. p.
613.
κτομ. 11. α
De Cyri. Instit. l.
1. α.

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*Arbitrante ad dis-
cendum infan-
tie gratia ebur-
neas literarum
formas in lufum
offere, &c.
Quint. l. 1. c. 1.
Fiant literæ vel
buxæ, vel ebur-
næ, &c. ludat
in eis, ut & lufus
ipse eundem fit,
&c. Hier. ad
Latham. l. 2.
ep. 15.*

^a See *Aug. de
Civit. l. 2. c. 14*
*Id in primis ca-
vere oportet, ut
studia amare
non dum potest,
oderit Quint.*

^b *Quicquid inci-
pit, rude est.
Nemo non errat,
nisi qui sepiissime
non erravit.*

*Rumpat sepe
flamma, ut ali-
quando non
rumpat.
Hier. ad Gaud.
de Pacat. ep. 16.
lib. 2.*

Letters or a needle, to children are stranger things, then a Shepherds hook in a Princes hand; they wonder what they are, and what they must do with them; play with them they think, and so they may, and learn too; an easie way of learning, but very expedite. It is a rule of one, and that was an ancient Teacher, Give children the letters of the Alphabet, fairly drawn or carved in Ivory, or any other solid or delectable matter, to play withall, that, by their sports, these forms might be imprinted in their memories, whereby we expresse all the notions of our minde in writing. And so Hier. counsellleth also.

What ever our customes are this way (they are none of the best) this we are taught by it, That we must make things as familiar to children as may be, and that we must draw them on with all pleasingness, I mean, in point of instruction. In learning any thing, they seem to pull, as it were, at a dead thing: It is a great point of wisdom, in the Teacher to put some life into it, that the childe may see it stirre, and coming onward, else the work may seeme so hard to them, that they can better beare the smart of the Rod, then the labour of the work^a; then discouragements follow, such as make them hate the book before they know it. A parent must be very gentle and patient, specially when he is upon the beginnings of things, for they are hardest; it is the first consideration.

2. He must consider, that now the childe is entred, it must be taught the same thing, again and again, and yet again, for yet it is not learnt; The first impressions are weak^b, the lesson is not firm, nor will it be kept without continuall repetition; and yet, the parent must have patience, a necessary virtue and well becoming the Teacher, and as much promoting the learner, whereunto this, I conceive, would be very conducive.

3. Let a Teacher consider how unapt he findes himself to that Science he is newly entred upon; if a Teacher would learn something he knows not whilst he is teaching the childe, what himself knows, he would see his own unaptness, and pardon the childes. As put case, while I teach the childe

childe Greek, I my self learnt Hebrew. Whilest the mother teacheth her daughter her needle, she puts her hand to the Distaffe (which she never did before, though Ladies have and it hath become them. The essentials of huswifery do well; but to the purpose.) A man would hardly think, how this would calme a Teacher; We forget quite what we did, and how unapt we were when we were children, learning something now, would make it fresh again; though the difference is much, betwixt a man and a childe; and it must be considered. What we understand fully, we think a childe might understand more readily, and hence proceeds more bassinesse then is fitting, which shews the Teacher to be the verier childe.

4. Lastly, let the Parent consider how long he hath been a *disciple*, and how little he hath learnt. It may be an *Elephant*, or some imitating creature may be taught more in one moneth, then he hath learnt in a whole yeer, in matters most necessary; this consideration, if it be put home, would calme him sure enough. And so much for the removing of the *Less*.

CHAP. IIII.

Our nature, like a soil fruitfull of weeds : What her evils are : How unrooted or prevented.



OW we look to the preventing of evils, which, while they are but in the seed, may be crushed, as it were, in the egge, before there comes forth a flying Serpent or Cockatrice : and I begin with that, which is most radically in us, and first sheweth it self ; that is

† 1. *Pride*; it is the sinne of our nature and runs forth to

Ch. 4. sect. 1. seed, rank and luxuriant the soonest of any. It is the first sinne which declares its life in a childe, and last dies in a man. We read ^a that *Abimelechs* skull was broke with a *millstone* thrown down upon him by the hand of a woman; then he called out *hastily* unto his Armour-bearer, *Slay me*, that men say not, *A woman slew him*: Observe, saith *Chrysostome*, ^a *The man was dying, yet his pride would not die*. Indeed it is the very heart-string of our corrupt Nature; cut it, and that *beast* will die: but, like the heart in the body, it will hold out the longest. I shall speak more hereof in my *second part*, where we shall see the *root* of this sinne and the fruit of it too. In this place, being upon the *dutie* of a parent, I shall onely shew how farre we parents fall short at this point, and what our folly is: for what we should soonest suppress in children, we first cherish and maintain. Indeed, all that are imployed about them ^b, are, for the most part, teachers of vanity unto them, but of nothing more then of priding themselves, and over-valuing their worth, which is nothing: whereto, I conceive, this makes a way verie ready and compendious.

^b Quint. de elat.
ris Orat.

^c Gal 4. 1, 2

^d *some* *polyms*.
Acts 8. 9.

† 1. If a childe have some portion in the world above its fellows, then it is presently a *master* or *mistresse*, and others its servants. He (I include both sexes) is taught to command, when he should learn to obey; and hath titles of respect given unto him, before he knows how to deserve them, or give them where they are due; he hath others under him, when he should be under others, and not differ from a *servant*^c, (in point of subjection and obedience, it is the old and standing rule) though *Lord of all*. This inhancess our nature above the worth of it, and makes the childe think it self some body, ^d *some great one*, when it is a very *little one*, to that he thinks himself, a very *nothing*. I have observed, they, that have been *masters*, when they were but *Boyes*, and in their season to learn subjection, have proved the basest *servants* afterwards, and *boyes* all the dayes of their life.

† 2. Another way there is to blow up this little bladder, which is, by putting on the childe such *ornaments* (so the parent

Ch. 4. sect. 2.
 τὸν καθ' ἑαυτὸν πᾶν
 ὁμοιωσέν. Plat.
 de Educac.

D. G.

up fire with a sword; Both the one and the other teacheth us, not to foment, or stirre up corrupt nature, but, by all siting meanes, to keep it down, so may we prevent this evill. But we see the contrary is practised, we doe stirre fire with a sword, we doe foment corrupt nature, by vain and phantasticall fashions; such, as, if the Divell were in mans shape (they were the words of a grave and learned Divine) he could not be more disguised then now, in mans cut and garb. A great and a provoking evill, this; our durie is to prevent it, what may be, and betimes.

Here is a fit place to plant in the Grace of humilitie, lowlinesse of carriage, how the viler a man is in his own eyes, the more gracious he will be in every mans eye besides. The lower his deportment is (so it be in truth and sinceritie, and not below himselfe) the higher he is in true judgement. With the lowly is wisdome; and the eye of the Lord is towards him for good. More fully this in the second part.

But here, let the childe, have some old lessons, with his new cloathes, for that is all, besides his sports, he takes delight in. It may be told, That as the man must honour the house, not the house the man; so the person must put a grace upon his apparell, not the apparell upon the person. It is a poore ornament, and not worth the looking on, which is put-on, and off with the cloathes. The inward ornament is the *grace* indeed. And if the Parent shall intend principally, the *beautifying* of the *inward man*, his own, and his childes, he shall reap the comfort of both. And so much to the first, which sheweth my scope, to propose a way only, not to determinate the same.

Τὸν ἀνδρα ἐν αὐτῷ
 τῷ ἱματίῳ, &c.

Chrys. ad pop.

Am Hom. 19.

VVe commend not an horse for his trappings, nor must we a man for his clothes; what availeth a body well clad, and a soul naked?

1 Pet 3. 3.

Aug. confess. lib.

1. cap. 7.

2. There is a pice of this *pride*, which shews it selfe in children before their teeth, in a froward stubborn carriage. The Parent must be as speedy in observing what signes the childe gives hereof, either in words or gesture (thereby it is declared very much): And he must leave nothing remaining (so farre as he can help) of this *iron sinew*; out with it, and spare him not; The childes future good, and the Parents comfort depend upon it. Let him see and feele, that it is very unpro-

unprofitable and bootlesse, to be fullen, froward, obstinate: Chap. 4. sect. 2. leave him not till he be as soft as a *pumpion*, that is the counsell, and the way to prevent this evill, which will make him as unfit to *rule* hereafter, as he is to *obey* now.

The Parent must be very watchfull and active here; but now remembring he looks upon his owne picture, as was said, his own *Image* right. Now *heart* answers *heart*, as *face* to *face* in water, or in Chrystall; And therefore, we shall the lesse feare the fathers *passion*. All compassion will be used, which is necessary and required; And so the stubborn spirit, which worketh all our woe, as was said, may be taken down, through Gods blessing, who is lookt up unto; for that, which is *crooked*, no man can make straight: And the contrary, grace may be instilled and inforced, I meane, gentlenesse of carriage, meeknesse of behaviour; oh how winning, how commendable it is! *Love* is the *whet-stone* of *Love*, an *attractive* thereof^a; I will tell thee, said one, how thou maist make another love thee without a *love-potion*; ^a "Be pleasant and loving to others, and thou shalt have love againe. A meeke and loving carriage, will win the love", and draw the eyes of all unto us (as a cleare Sun-shine upon a faire Diall) where as, a rough, stout, and boisterous nature, doth thrust out a rough and hasty hand against every man, and will finde every mans hand as boisterous, and rough against him; but gentlenesse sinks into the heart and wins it, makes the clearest *Demonstration* of a *Gentle-man*. Others may assume the name, but it is the *Gentlemans* right, his, whom gentlenesse, calmenesse, sweetnesse of carriage doth denominate.

There are other meanes to work and mould the *spirit* this way, which I cannot thinke of, but we must remember still, that there is no way like this; The looking up to the Lord, the spreading this *crookednesse* and *peremptory* bent of nature, before Him, who onely can subdue it, and set it straight. But the Parent must do his part, else God is lookt-up unto in vaine. He must set the 21 chapter of *Deut.* before the childe, there to reade the punishment of a *stubborn childe*. He must informe

Vi amaris amara.
Mar.

^a *Ego tibi monstrabo amatorium, sine medicamento, &c.*
Si vis amari, amama. Senec. epist.

9.
If we would be beleev'd, we must live honestly: If we would be beloved, we must love carefully; *Idid Pelositi.*
lib. 2. epist. 148.

Ch. 4. sect. 3. informe him, how *unsociable* a *Nabal-like* disposition is;
 * 1. Sam. 25. 17. How *untractable* such a person, who is of the nature of a
thorne. But above all things the Parent must bid the childe
 behold; *how God raiseth valleys, and takes down hills; Repres-*
seth the presumptuous, and giveth grace to the modest.

3. Spare not the childe for his lye; children are strangely
Stridet non lo- addicted to it, because they are children and understand
quitur. Cal. epist. not; he is a childe, though a man threescore yeers old, that
 339. useth it. It is the winding crooked course; the very going
 b 2. Sam. 23. of the serpent, which goeth basely upon the belly, and eats
 6. 7. the dust. There is no vice doth more uncover a man to the
Vi spina, ex qua- world, and covers him with shame; It out-faces God, and
cung; parte con- shrinks from man; and what can be more childish? It un-
spiciet, habet a- mans a man, debasing his *glory*, and making it his shame: It
culcor: Sic ser- makes a man most unlike God, most like the Divell. I know
vus Diabol. not how a Parent can dispose of a lying childe; he is unfit
Chrysost. in Matt. for any societie. "We take more content with our Dog,
 7. hom. 9. lat. "then with one, whose language we understand not, saith
ant. "Austlin; I adde, And then with one, whose words we can-
 not trust: A Parent must labour hard for the rooting out of
 this evill. He may tell the childe; That God is *truth*, And
 that He commands and loves the same in His creatures, and
 in our converse one with another; That He sees the secrets
 of mans heart, and will bring every secret thing to judge-
 ment: The Parent may shew the childe, as on a theater, Gods
 judgements on lyers; how quick and sharpe God hath been
 against this abuse of the *Tongue*, punishing it with *Lepro-*
sy, and sudden *death*. And that He hath allotted to *lyers* a
 place *without*, amongst *Dogs*: because they have abased them-
 selves *below men*, &c.

De Civit. lig. 18.
cap. 7.

Reve. 21. 15.

But perhaps the rod is the onely thing,* which yet the
 childe feares, and understands, and let him feel it now for
 the preventing of this great evill, but yet so handle the
 childe that it may not run further into the thicket, and shift
 the more, as he, we spake of, did into the house; Thereby the
 childe will be the more hardened against the next time.
 A childe hath no more wit but to think as too many old
 folk

folk do, That an *evill* is cured with an *evill*; which, as one faith, is a most absurd conceit, there being no remedie against the evill of sinne, this specially, but confession, and repentance; Therefore handle the child with great discretion at this point. And let the childe finde some profit in speaking the truth, and encouragement that way; that, if possibly, it may be prevailed with by gentle meanes. Children that *will not lie*, so He was their Saviour, *Isa. 43. 8*. A parent may hit on a better way then I can point unto him; many waies he must try; and I am confident, nothing will more pose him, then the way to take, whereby to pluck downe the childes stomach, and to fetch out his lye. And yet, in case he cannot do both, specially the latter, he will be posed as much, how to dispose this childe for afterwards. The Lord direct the Parent, and blesse the childe.

4. Suffer not the childe to be idle, nor vainely employed; keepe him in exercise and in breath. Accustome him to sitting and moderate labour in the *morning* of his life, and of the day. *Labour is the pickle of vertue*, it keeps our faculties of body and soule, sweet and fresh, as the *pickle* keeps fish or flesh. Idlenesse and sloth, like standing waters, putrifies. It is the very *rust* and *canker* of the soule; The *Devils custion*, his very *Tide-time* of temptation, wherein he carries with much ease, the current of our corrupt affections, to any cursed action: The very *houre* of temptation, wherein *Satan* joynes with our imaginations, and sets them about his work to grinde his greese: for, the soul, as a *mill*, either grindes that, which is put into it, or else works upon it self, our imagination, is the soules first wheele, ever turning, and naturally, it is evill continually; and yet, as that moveth, so the other wheeles stirre; we are ever weaving *Spiders webbs*, or hatching *Cockatrice Eggs*, that is, naturally, we are always imagining *vanitie* or *mischiefe*. Therefore it is good and safe to finde the minde employment, and employment to good purpose: for an unemployed life (like a Serving-man, whose only worke is to hold a trencher, and carry a cloake) will

Ch. 4. sect. 4.

*Isid. Pelus lib. 2.**epist. 145.**Isid. max. 73.*
max. 100. 100.
*Isid. 100. 100.**Labor maris*
*vinum.**Hic motus a-*
quas maris a
putrefactione
lucet, Magis.

Ch. 4. sect. 4. prove a burden to it selfe, or to the earth that supports and maintaineth it.

We must look to this betimes in children, by giving them fitting worke, and using them to some hardnesse, else the inconveniences will not be small. I have observed, when a childe, put forth to learne a Trade, could not indure the toyle (for every labour is a toyle to him, whose chiefe work was to lye by the fire, or in the street, and field taking his pleasure) so home he returnes, to his portage, and bread and butter, whence he had his growth, and the worst part of his breeding. This kinde of *Culture*, will cause an infection, which, if it takes the childe now, will not out of the bone hereafter: it is the disease, the *sturdy beggar* complained of, but when he was searched (for so he was) it was found to be *idleneffe*. *Camerarius* hath that pleasant Story (so he calls it) in his 16 Chap. and it may teach us so much in earnest; That, if we imploy not our children when they be young, they will make head against our designes, when they are growne up; and choose rather to beg then to worke. Let the childe heare often that of the *Wise man*, *He that is slothfull in his work, is brother to him that is a great waster*. And that also, cap. 22. 29. *Seest thou a man diligent in his businesse? he shall stand before Kings: he shall not stand before mean men*. And it will not be amisse, if the father take the childe by the hand, and so go together unto the *Aur*, that they may consider *her wayes & be wise*, for so they are commanded. Let the child often heare the Apostles rule, 2. *Theff.* 3. 10. *If any will not worke, neither should he eate*. And let him understand, what the *Apostles* meaning is. *Eph.* 4. 28. *Let him that stole, steale no more, but rather let him labour, &c.* Remembring still; that the *childes calling*, is, to fit him for a *calling*; and his work, to fit him for both, for his *calling*, and *labour* in his *calling*, whereto he is borne, as the sparks flye up-ward. Other notes there are of ordinary observation, which a childe may observe, from himselfe and the creatures about him; All the members of the body are active in their places, for the good

Prov. 18. 9:

Prov. 6. 6.
Parvula, nam
exemplo est, &c.
Her. Ser. lib. 1.
Sat. 1.
See (Irysof. ad
pop. Antio. Rom.
12.

Job 6. 7.

of

of the body; and all the creatures ^a in their courses serve for the good of man; how unreasonable and unbeseeming a thing is it, That onely man should be a *slug*, amidst so many *monitors*, which call upon him for diligence? Besides, God is a pure *Act* ^a alwaies doing, I and my Father worke hisherio; And the liker we are to Him, the more we are versed in well-doing. But remember this, and you have all; That ^a wicked and slothfull go together.

5. Looke well with whom the childe doth converse; There is a companion ^b, whose words fret like a *gangrene*, and corrupt like a *plague sore*, from whom the childe receives an impression quickly, which will not quickly out again. "If the Ayer be infectious; if the place not wholsome, we will remove our children quickly: we are not so carefull for their souls, saith *Chrysost.* ^c but that is our great blame, for the breath of a wicked companion is more contagious, then is unholsome Ayer. Above all things avoyd that pest or plague of the minde, *bad company* saith *Lyp.* ^d The companion of fooles (that is of wicked men) shall be destroyed. ^e A wicked man (he is ever the foot in Scripture phrase) continuing a foot, that is, in his wickednesse, shall be destroyed, that's out of doubt. But why; The companion of fooles? that's the doubt and All the question. The answer is easie, for, The companion of a foole, will be a foole, he will learne folly, it needs no question, for *wisedome* hath spoken it. It is an old saying and true, we cannot come fairely off, from ^f foule company. We must still remember, *Evill words corrupt good manners*. Evill soakes into the heart by the eare, and eye, as water into wooll; like a teare ^g, it falls from the eye downward upon the breast. ^h *Plutarch* in the life of *Demetrius* hath an excellent observation; I note it, because it cometh double to a Christian. The old *Spartans* were wont, upon festivall dayes, to make their servants drunk (whom they called *Ilota*) and to bring them in before their children, that to their children might beware of that distemper, which takes away the Man, and leaves a *Swine* in the roome. The Author Censures this custome, and that in the observation; (*1st*

Chap. 4. sect. 5.

^a *Blasius vii. du. ci. vii. o. d. i. vii. vii. &c.**Chrysost. Tom. 6.**in vet. Test. pag.*

542.

^a *Math. 25. 26.*^b *Legs 1. sed. Pelus.**lib. 3. epist. 124.*^c *lib. 4. ep. 35.*^d *De Vita. Mon.**lib. 3. cap. 7.*^e *Ante omnia**posses illas ani-**morum sodales**malis. Cent. 1.**ep. 78. & 82.*^f *Prov. 13. 20.*^g *Ανταδὲ τῆς ὁδοῦ,**ἢ μαθὼν τὴν οὐρανίαν.**Επίκ.**ἡ δὲ δακρυὶς γὰρ εἰς**τὴν οὐρανίαν, &c.**Theog.*^h *Removenda ab**aspectu ne tan-**quam lacryma**ab oculis in pe-**llus cadant.**Strad. lib. 1.**Prolog. 3. p. 719.*ⁱ *hisque in oculis**Traymami, &c.*

Ch. 4. sect. 6. do not think this an humane correction of a vice, which is so posterously taken, from so depraved a fashion and distemper. It cannot become a man; It is not a man-like conceit, to thinke, that a childe will learne temperance, by observing intemperance, so farre out of Plutarch. Wickednesse is both more insinuating, and more plausible then vertue; especially, when it meets with an untutored Iudge, &c. saith Bishop Hall. It is certain, A bad example hath much more strength to draw unto sinne, then a good example hath to draw unto vertue, as one will draw faster down-hill, then foure can draw up, which tells us the reason also; our naturall bend and weight tends, and doth Bias us, that way^b. And thence it is, that one bad companion (which was the old complaint) teacheth more evill, then foure instructors good^c. Servants teach children much hurt, I mean, such (for I have no low esteeme of any office in an house, be it never so low and drudging) who cast off their Lords service, and serve the basest matter in the world; such, who (as St. Tho. More saith) are worse then old lumber in an house; They do not fill up a roome only, but do much ill service; A childe with such foule companions, fits as ill, as the Fuller with the Collier, it will be blackt with them; They will be alwaies opening their rotten wares before it, so imploysoning the childe with language as black as Hell: The childe is not safe in the Kitchen with these, but if the servant, he or she, be good and faithfull; of a grave and wise deportment: Then the parent hath a Treasure; and a good Spyall; He shall the better watch over his childe, and see into his disposition.

^a Censure of Travel. sect. 3.
see sect. 4.

^b Omne in præcipiti vitium fluit. Juv.

^c Plac notet Gorgias quam prodest Cratippus.

Our nature is like unto fire, which if there be any infection in a roome, draws it thrait to it selfe: or like jet, which omitting all precious objects, gathers up straws and dust. Dr. H.

Censure of Travel. sect. 21.

Corrupt dispositions, out of a naturall fertilitye, can both beget and conceive evill alone, but if

it be seconded by examples, precepts, encouragements, the Ocean it selfe hath not more spawn; Ibid. *Ut aqua in areola digitum sequitur præcedentem: ita ætas mollis flexibilis, & quocunque duxeris, trahitur.* Hier. lib. 2. epist. 16. p. 101. *Vix artibus honestis pudor re-
vinctur, nedum inter certamina vitiorum.* Tacit. Ann. 14. 4.

her wing. It is good to look to this betimes in children; Chap 4. sect 6.
and, because it is a childe and cannot speak, teach it silence.
And this the parent may teach himself and the childe under
these notions.

† 1. That the *tongue* is called a mans *glory*; and, that it
may be, as it is called, he must make his *watch* strong. He
must examine his words before they have leave to pisse
their barres, pale, or inclosure, (a minute after is too late)
to what purpose they would out.

† 2. God must be looked up unto here; *man* hath made
wilde creatures *tame*; but the *tongue* no man can *tame*. It is
the Lord that must shut and seal this graves mouth (the
throat is, naturally, an *open sepulcher*) it is He that makes the
watch strong; if He keepe not the *mouth*, as well as the
City,^a then the *watch* is set in ^b *vain*.

† 3. And as we must look up to *God*, so must we into our
selves; this *abundance* is in the heart, as we read after ^c; the
heart is the *well* or *cistern*, whence the mouth filis and empti-
eth it self. The heart must be kept with all *diligence*; *We must*
keep that spring-head cleane, as we would do the fountain, whence
we do expect pure and wholesome water^d; as the heart is the
fountain of life, so is it of well-living, and of well-speak-
ing: with all *observation* keep the heart.

† 4. And this considering, how quickly a mans *tongue*
ensnares him, exposeth him to trouble, even to the will of
the adversary, who lieth at the catch, and layeth snares, and
makes a man an offender for a ^e *word*; that man who hath no
command of himself here, will be still in the ^f *bryars*; if you
help him out to day, (saith the *wiseman*, and it deserved
our mark) he will need your help again to morrow. If you
deliver him, yet thou must do it again. Such snares our words
are, which must be considered.

The wise mans *saying* is to be noted,^g *In the month of the*
foolish is a rod of pride: that is, a foolish man carrieth still
about him, his *feruler* or *lash*, which will put him to paine
enough, because he will speak in the pride of his heart: And
it is observably which follows; *A fools month is his destruc-* Chap 18. 7.

^a Psal 141. 3.

See *Trem.*

^b *Fragiles sunt*
nostra secula, nisi
Deus illas serua-
uerit, &c.

Chrys. in Matth.

24. *Hom. 5 1.*

lat tantum.

^c Second part.

Pro. 4. 23.

^d Psal 141. 3.

Trem.

^e Isa 29 21.

^f *καταλυων σους*
του πριδου δεσυ-
μα, Eccl. 10. 26.

pag. 14.

^g *Prov. 19. 19.*

Trem. reads it

otherwise.

^h *Prov. 14. 3.*

Trem.

Ch. 4. sect. 6.

1. *Isid. Pelus.*1. *Epist. 459*

*Quod idcirco
Vallum aut clau-
strum denium.*

*Esi aliquid
quod ex magno
vino vel tacente
proficias.*

*Aliquis vir
bonus eligendus,
Et ante oculos
habendus, ut
sit tanquam illo
spectante viva-
mus.*

Sen. Epist. 11. leg.

Cl. Alex. Ped.

l. 3. c. 5. n.

Strom. l. 7. § 13.

2. Chro. 16. 9.

Elion, and his lips are the snare of his soul. A slip with the foot doth not offend us so much, as may a slip with the tongue. And yet a slip of the foot hath slipt the legge out of joynt, and caused much pain; but a slip with the tongue hath caused shame and sorrow both. Therefore he wrote well to his friend, that told him; You had better fall in your floore, or pavement, then by your tongue. An hurt by a sudden fall may be quickly cured; but a fall by a rash word hath so broken a man, that he could never be restored, set straight and in joynt again; his rashnesse hath been his ruine; not his rod onely, as we heard, but his destruction, as we have read, and known: which may be wisely considered by the wise in heart, for it is not in the Philosophy of fools to consider, that an unbridled tongue is storme-like, sudden, violent, and devowring, which sinks our ship quickly, or precipitates us upon the rock of offence. It is an ordinary expression in Homer, but of no ordinarie use, What a word hath passed, the barres, rampier, or pale of thy teeth? imploying thereby and teaching, That our teeth are set, not so much to chew our meat, as for a trench, wall, or double pale of Ivory about our tongue, to restrain, com- presse and stop our words, lest we utter them rashly, before right reason and judgement have given a worthy passe unto them.

† 5. We must consider also, that we must give an account of every idle word, and that to Him, who seeth not as man seeth, therefore set we our selves still as in His presence; the maine and chief help. The Heathen man would say, *It were good for a young man to think some sage and grave Cato were at his elbow, over looking his actions, and hearing his words, that would awe him;* How much more then, should the eye of the Lord awe us, which runnes too and fro throughout the whole earth, to shew himself strong in the behalfe of them, whose heart is perfect towards Him? That's very moving, which *Laban said to Jacob: we are now upon parting, no man is with us, here is none to witnesse what hath passed betwixt us, but this heap, and that is but a dead remembrancer: but the Lord watch between me and thee,* when

when we are absent one from another; if thou shalt do so Chap. 4. sect. 7.
and so, no man is with us, see God is witness betwixt me and Gen. 31. 49.
thee. Nothing should so much awe us, as that God is wit-
ness of our words, if we consider he doth watch over us,
we will make our watch strong, and not lightly offend
with our mouth. And so much to teach us silence till we
know how to speak. The brief of that, which concerns the
instruction of the child, is but this short lesson. Suffer not thy
childe to speak vainly, much lesse wickedly, where-to it is
very prone. *Loose words will quickly produce loose actions* a.
Therefore give not liberty to much babling, there will be
much folly; a sea of words (as the proverbe is) but not one
drop of reason b; and it leadeth to a very bad custome. Re-
member the Preachers lesson; *Speak, * young man, if there be
need of thee,* (thats the Rule to judge, when speech is better
then silence) and yet scarcely when thou art twice asked. If
then it be a daughter, let her words be answers; silence d is a
womans virtue, and there is no danger * there. So she may
learn to open her mouth with wisdom e, and then she shall
have joy by the answers of her mouth: for a word spoken in
due season, how good is it f?

7 A parent must look to it, that an oath be not heard from
the mouth of a childe; he will learn it sooner then he will
his prayers. From his mouth, it is like a word clothed with
death. Here the Father is, as he is in every thing, very ex-
emplary, the childe must honour the father, and the father
owes a reverence to the childe h, the elder sort must carry
themselves reverently before youth; and in this point very
circumspectly, or else there is no hope but that the childe
will practise, as he heares and sees. Therefore our Lords
prohibition must hold in the parent, else the childe will be
loose and runne out. *Swear not at all*; not at all willingly,
but forced by i authority, or incredulity; not at all, rashly or
lightly; not at all by the creature, we cannot make the least
that is, and if we use any thing in a vain and light manner,
whereby God hath made Himself known to man, we take
His name in vain, and we know what follows. I cannot but
remember

a Tū dū vīs īpian-
cy dūm vīs, īu-
roui nāi īc vā īp-
dū dūm vīs.

Ch. Ped l. 1. c. 6.

β τὸ τῆς παι-
δος ἡλικίας ἀπο-
κρίσις.

Siro. l. 1. p. 205.

* Eccles. 32. 7.

δ. ὁ σιωπῆς ὡς ἡ σι-
γή. Pind. lib. 2.

* 1st cor. 14. 20.

ε. 1st cor. 14. 20.

Siro. l. 2. p.

285.

* Prov. 31. 26.

f Prov. 15. 23.

g Eccles. 33. 12.

h Maxima debe-

tur pueris reve-

rentia Juven.

i Matth. 5. 34.

vel autoritate

differentis, vel

divitie non cre-

dentis.

Ch. 4. sect. 8.

remember how often that golden-mouthed Father warnes the people of Antioch, *That they sweare not*, that they be-ware of oaths. It is the close almost of every Homily. And in one place, he speaks very plainly, and to a childes capacity, *Away, away with this wicked custome of oaths, and let us give but so much honour to Gods Name, as we do unto our best clothes; it is our manner to reserve them for solemne times, for speciall service: Good friends, let us not so farre contemne our own souls, and their everlasting welfare; as that we use the terrible Name of God more dishonourably, then we will our clothes.* So that Father. All meanes must be taken, whereby the childe may conceive the Name of God aright, to be, as it is, *dreadfull and terrible*. And lesser things must be avoided, though they were not evill in themselves, to prevent an evill, whereto they lead. Our Lords following words yeeld us our lesson; *Let your communication be yea, yea, nay, nay.* I think of the *Frgars* note here, it is a good one, "When the heart saith yea, then the tongue must say yea, that is yea, yea: and when the heart saith nay, then the tongue must say nay, that is nay, nay." ^a *Bezoes* note is to that very purpose, What ye do affirme, ye must affirm heartily, clearly, without reservation, (a Popish sleight^b) in all sincerity; and what ye do deny, deny it so too.

^a Quod affirmatis nude affirmatis, quod negatis nude negatis.

^b Latebra perjurio Cic li. 3. pag.

143.

Que dixeris jurasse puta.

Epist. corruptis.

Isid. Pelus. l. 2.

Ep. 146.

αὐτὸς οὐκ ἀνίσταται ἰου-
δοὺς παραπονεῖν, ὡς
ἀπὸ τοῦ Ἰδίου.

Clem. Alex. 7.

1p. 527, 528.

An^c honest mans word is as good as his oath, & of more credit. For a man to use his faith and troth (two ordinarie words) sheweth a man hath no credit, for he sets his jewels to pawne; if he had faith indeed, or truth either, or knew how pretious they were, he would not be so lavish of them. Yea, yea, must be enough; Nay, nay, sufficient, unlesse the cause be weighty, and before a Iudge, as was said, and if so to a parent, much more to a childe. Assuredly, for Christ hath said it, *Whatsoever is more then these, cometh of evill.* *

† 8. And here I do not hold it any impertinency, to teach the childe (for the Fathers sake) as before, to hold his tongue, till he hath examined his words, and their errand; so here, to give words their weight, that being spoken, they meant what they said.

A wise man *looks* * before he *leaps*, and well adviseth before he speaks but when he hath spoken, he will not think he hath done: We hold it a foule disgrace if a man shall give us the *lie*; we must not put that disgrace upon our selves, suffering our *actions* to disagree with our *words*, which is to give our *selves* the *lie*. *Letius* passeth a short *censure* upon *Cato* and *Socrates*, but he makes a wide difference in their commendations. *We have heard much from the mouth of the one, we have observed more from the hand of the other.* * *The one mans words are commended, the other mans deeds.* *Bodin* giveth a shorter *censure*, but no commendations upon that *holy-father*, *Pope Alexander* the sixth, and *Borgias* his sonne, *The father never spake what he meant, The sonne never did what he spake.* Their *Maxime* was, *Give thy word to all, Keep touch with none*; And this was *Dare verba* indeed, in plain English, *Knaverie* by your leave. An honest man will not passe his word lightly, no not for himself, much lesse for another, for then he takes the ready and rode-way to need the same courtesie from another. But when his word is passed, he holds it as firm as his oath. Shew me a man, that makes light of his *words*, and I will shew you the same man, that he puts no weight in his *oath*: if he breakes his *word* with you, no *bands* * will hold him, except one, that hath his *hand* in it; and the reason thereof is plain, because he knows that is a *manuduction* to the *prison*; he will hold with you there, because he knows, if he do not, that the *prison* will hold him, for that is a strong hold. Remember we, that we hold it the greatest indignitie in the world, if a man can do to us, as some-time he will threaten, if he can make us *Eat our own words*; Beware we, that we do not put this dishonour upon our selves, which we could not brook from another. Of all *beasts*, we have them in greatest detestation, who devour their own *young* (such beasts there are;) our *words*, what are they, but the *issue* of our own mouth? And if we resume and recall them, what do we other then *eat* and *devoure* our own *offspring*?

Chap. 4. § 8.
* *Quia verbum est
invisum.*
Hom. Iliad. 7.

* *Hujus enim
facta, illius di-
cta laudantur.*

* *verbo datus
est Pund.*

Chap. 4. 5. 8. And hence a childe will learn (it is not too subtil for him) to detest their Religion, who doctrinally^b teach; "That words, how solemnly so ever pronounced, are like *Gypsies* "knott, fast or loose at the Churches pleasure, no faith, no "keeping touch with any, but as it maketh for advantage:
^c "No; what say they to the three yeares famine? That is a resolved case. 2. Sam. 21. so is that also, Ezek. 17. 16. 17, 18, 19. very worth the noting. And we learn too, what *Pharaoh* teacheth by the light of nature, saying thus to *Ioseph*, *Sith thy Father hath made thee sweare concerning the place of his buriall, by all meanes go up and bury thy Father*^d. But let us mark that, which is most remarkable, that, which is to be wished were forgotten, but it cannot be. How God hath reproved this breach of covenant from heaven, witnesse that sad, sore and grievous stroake, which by a Divine hand, was inflicted upon that *King*^e, and his whole *Royall army*, who made an *oath*, taken upon the holy *Evangelist*, for the concluding a peace with the *Turkish Sultan*^f, but a *broker* to unworthy ends; yet is an *oath the greatest securitie that can be given, the onely chaine on earth*, (as one saith^g) *besides love, so tie the conscience of a man and humane societie together*. Mark we must also, in that stroake, that the like vengeance was remarkably executed upon the *Cardinall*, who absolved the said *King* from the said oath: for being wounded unto death, he was found lying in the high way by *Gregory Sanoze*, ready to give up the ghost, and seemed but to stay to take with him the bitter curses of such as passed by, flying from the battel, as the due reward of his perfidious absolution. What will the *Pope* now (for the league was disannulled by power from the *Pope*) or his *Cardinalls*, that now are (for it was by perswasion of *Indian* a *Cardinall*) what will they say to this vengeance? to this sad stroake? for as that breach of covenant was to the reproach of the Christian name ever since; so was that vengeance to the infeebling the Christians arm to this very day. Besides all this, we must remember the words that are so plain, *A good man speaketh*

^b Qui dogmatizant mendacis.

^c Nulla fides nisi prout expedit.

^d Gen 50. 5. 6.

^e Lewis King of Hungary. Vladislaus.

^f Hist. profan. Medul. p. 823.

^g S. Dan. Henry third p. 167.

Lege Bavel. Euphor. 4. p. 360. & Asib Tox. p. 26. Psal. 15.

speake the truth from his heart, and though he *swear* to his hurt, yet he *changeth* not; what say they to all this? Nay, I cannot tell, nor themselves neither: But this we can tell, It is as familiar for them to eat their words, as it is to drink bloud; they are infamous all over the world for both; *where* with they are filled as a bottle with wine; *Drunk with the bloud of the Saints*. Tell the childe this, he may understand it, and so understand it, that he will never look back to this *Sodom*, never return to that *Egypt*; for a silly fish (the Naturalists say) will not come to a bloody hook.

Now for us men, if we shew our selves men, we have from hence made *David's* conclusion; *I have sworn and I will perform* ^k it: when we have sworn, when our words are within that *inclosure*, we dare not break out, we will perform, we are fully purposed so to do, if *in licitis*; ^l if not, we know the rule: Remember we must still what the Lord saith to *David*; for as to *David*, so to us, *He hath sworn to do His people good*, yet do they provoke Him with many unkindnesses and much hard usage every day; and though they do so, so often break covenant with Him, yet will not He break covenant with them, nor *alter* the thing that is gone out of *his lips* ^m. This we must observe for our imitation, for they keep us from perishing. And thus much, that parents may learn, and that they may teach their children how sacred a bond an *oath* is.

§ † 9. We may observe children very *abusive* one with another; they will seem not to know one the others name. Prevent this evil quickly in teaching them better manners; they have no excuse for that fault, the childe knows his *name*, and *who gave him that name*, and wherefore? for distinction sake he knows that he might call others, and be called by the same *name*. If a parent heare a Nick-name from a childes mouth, let the childe feel the parents hand. Trust me, the abuse is not light.

§ 10. We may observe them very quarrellsome, striking one the other, and very commanding over servants, though,

Ch. 4. § 11. 12. during their *minority*, or nonage, they differ not. Their words should be intreaties, they must be commanded, not command; If they strike, they must feel the blow, from the hand, to whom it doth belong. *One commander is enough in a house*, and the childe must be taught awfully to observe that one, whether him or her; Remember still, that *Obedience* is the best lesson, that a parent can teach the childe. And look he must that the childe learn it, as he looks to have him prove a peaceable man here-after; else, he will prove a great troubler of the houte, perhaps of the whole state.

^a Aug. de civit.
14. 12.

^b Cic. Offic. 1.
p. 53. Aug. de
Civit. 14. 17.
Clem. Alex. ped.
1. 2. 6. p. 125.
Eccl. 10. p. 141.
Eccl. lib. 3. p. 187.
Zauch. cap. 1.
Gen. 1. 21.

^c *Effrenatè in
me in vestis sunt,
quasi immisiss
vel excessus ha-
beris.*

Job 30. 11.
*disimus nos
de lauro; adhi-
ui op. iros.*

We must use
our servants as
we would be
used, for they
are men as we
are. Clem. Alex.
ped. 3. cap. 11.

A noble man
was wont to
make his ser-

vants drudge like horses: and when they were at their drudgerie, his manner was to curse them, and to call them by no other name then *dogges*. Not long after, falling sick, his voice was taken from him, and when he would speak he *barked*. Camer. tells this story. (chap. 86. p. 436.) as a judgement wrought amongst them, and which he saw, which may teach us so to speak to, and so to use our *servants*, as *fellow-servants*, for so they are; (as one saith) *Inferiours* to us, but *men* with us; *servants*, but *fellow-ser-*
vants. Macrobi. Sat. lib. 1. cap. 11.

§ 11. We may observe children very ready to uncover that, which Nature hath hid; no point of their *innocency* this, at these yeares, to shew their nakednesse, which heathen have shamed to do. ^b Nature hath taught us so much at this point, and they, who had no other light, that I need but point at it, and referre to the margent; But beleieve me, children must have instruction and correction at this point, they will need both.

§ 12. Children will mock, *scorn* and *scoff* very ordinarily, especially such as are poore, impotent or deformed, as if such had not the same flesh with them; or, as if God made *not the difference*. We see it dayly thus; If God doth afflict any, laying them low, such these children will have in derision, they will, as *Job* ^c saith, *let loose the bridle* before such poore-ones, speaking reproachfully with their lips. We know the danger and our duty, let them not scape by any meanes, it is very evil in it self, and it tends to more.

I would children were onely faultie here, and that they did not learn it of their *Elders*, who, not onely too^d imperiously command those, that are in subjection to them; but

also,

also, too often abuse some poore silly creatures, yet of the same mould and image with them, as the Philistines did *Samson*, fetching them out to make them sport. Assuredly, the lowest of men is too high and noble a creature, for the highest man on earth, to vilifie or trample upon. Though yet (not to speake of some in a lower orbe) so the proudest man on earth (for he saith, he is as high above Princes, as the Sun is above the Moone) hath dealt with those, whom God had exalted, putting them under his foot; and he said he hath Scripture for it, (*Psal. 91. 13.*) But there is a Scripture fits him better, and will hold him; *Proud and haughty sooner is his name, who delighteth in proud wrath*, Prov. 21. 24.

Note we this, That as in the body naturall, so in the body politick; God hath set no one higher then the head, and no one lower then the foot; he must not be set under, he must not be slighted, scorned, or contemned. He that made him, made thee, He doth thee service here, contemne him not for that, but blesse God that made thee the head. Remember also, we have all one Master in heaven, before whom we must appeare, after we have layne together in the earth.

§ 13. We may observe children very ready to curse others, and wish the plague and pox upon them; They consider not, what a devourer the one, nor how loathsome and defacing, the other. Indeed, they know no other plague, but the rod, so they account it, and let them feele, how soveraign a remedy that is, against the plague of the tongue (for it is a plague indeed) there is no more to be said to it, but what hath been said, that must be done.

We may observe also, that children are very apt to curse themselves; for they know not what they say. A child will ordinarily say; *I would I might never stirre hand or foot*; They will wish, *I would I might never speake*; *I would I were dead*; and yet worse then these; *I would I might be hanged*; and yet worse, *The Divell take me*. All this these poore children will say; who sees them, and heares them not, say-

Chap. 4. §. 13. ing even so? They consider not, how soone God can wither the legge, as well as the hand; The King shall stretch it forth, but cannot get it in againe. They know not, how soone He can stop the mouth, and hold the eye, and restraints this little vapour, our breath; and then, where is man, that speaks so proudly? They know not how soone, God can say, *Be it so, as ye have desired.* Children must be taught, That in God they live, move, and have their being: In His hands is their breath, and all their wayes^e, Him they must glorifie. And for the better inforcing hereof, the parent may note, for the childes instruction foure examples of those, who spake rashly, and were payed home in that they spake against themselves.

^e Dan. 5. 23.

† 1. We reade, *Numb. 14.* There in a discontent the people murmured, and wished themselves dead, *verse 2.* At the 28. *verse* The Lord saith, *As ye have spoken in mine eares, so will I do unto you;* so their carkeises fell in the wilderness.

^f Matth. 27.
25.

^g *Tanquam attonitos & confusos.*

† 2. We know who answered and said, *His blood be upon us and our children^f,* even so it was; An heavy imprecation, and most heavy it lyeth upon them, even unto this day. It pursues them (saith *¶ Aretius* upon that place) so as we may know the *Jews* and distinguish them from all others in the world; for they looke as men affrighted and astonished, They are an astonishing example of Gods smothering wrath, and written for our example, who come the neereest to that *Mother-Church* in our receipts and returns, I meane, in mercies and in sinnes.

^h Joh. 7. 30.

ⁱ Heb. 10. 20.

Chrysost. speaks sadly, touching this abiding wrath upon the *Jews*, and the cause of the same.

^{1.} *Tom. Rom.*

^{27.} *orat. 4.*

^k *Mr. Ainsw.*

Exod. 12. 7.

And this may teach us also, that we speake not rashly against our selves, nor reject the *Counsell* of God against our soules^h; nor trample under foot the Sonne of God, counting the blood of the covenant an unholy thingⁱ; for as that blood, being sprinkled on the upper doore-post, that is, on our hearts, speaks better things then the blood of *Abell*; so, being rejected and despised, as blood cast on the threshold and under foot^k, it speaks the forest wrath: witnesse the example we are

are now upon, I meane the judgement of the Iews, which Chap. 4. 9. 13.
is become a signe, conspicuous to every eye, as a Banner displayed, or as Ensignes lifted up¹.

1 Numb. 16.

† 3. There is a third example of a *Knight*, who suffered above twentie yeares since on *Tower-hill*. I will note what he spake to the people at that time, when it was time to be serious; for he was taking his last leave of them, and of the world; Thus he spake, "I was a great gamester, and still "haunted with ill luck; once and it was in France, having "lost a great sum, I solemnly wished, *would I might be hang-*
" *ed if ever I played againe*: I quickly forgot what I had so "solemnly promised, and fell to my game again; But now, "you all see, how God hath payed me home; a man, not "likely to breath my last here, in so open a place: so sadly "spake, that sad Gentle-man, at a sad time, and as sad a spectacle: And, with many good admonitions, and favoury expressions, he yeilded his body to the justice of the Law, and his spirit to Him who *abundantly* pardoneth; and so dyed, as one, that had hope in his death.

10.

Exemplum omnium oculis expostum, ut est erectum signum.
Trem.

† 4. *Dietericus*, in his *Postills*^m, tells us a yet sadder example; not of his own knowledge, but from anothers Relation, of much esteeme and credit with him, The Relation is this, A young Gentle-woman of good note and breeding, portion and proportion answerable, had set her affection upon a Gentle-man, but too low for her ranke, or not rich enough, in the friends esteeme; yet, to assure the young man to her, and her selfe to him, she solemnly wished, *The Devil take her, if sho married with any other*. The parents shortly after found out a fitter match for their daughter of their own chusing, for the other liked them nor. I remember not well, how the maide was pleased, but the parents were; so the match was concluded: This we may note by the way; If the question were put to parents, what sway reason doth carry in the making of matches, I beleeve they that go for wise-men might be posed, or else ashamed to answer the truth: Affections doe sway most with young persons;

Money,

^m First part
imprinted,

1631. p. 410.
Column. 2.

Chap. 4. §. 14. Money, and such by-respects, with the old; so the match is made, and the childe is undone (more of this in the second part) the sequell hereof was this; To Church the maide went with another (not her own choosing) and, with the parents consent, to him she was married; home they return, and then to dinner; By that time they were set, there came two gallants to the gate, and, seeming well appointed for a wedding solemnitie, in they were brought and accordingly entertained; After dinner they had their dance, and these strangers the favour to dance with the Bride. In the midst of the dance (and so the Musick was spoyled) away they whipt the Bride, the friends saw her no more, only her cloathes they found, for the Divell had no quarrell against them; so goes the Story, And if so, there was a feast turned into mourning, and a rash wish paid home. Much credit is given to the relation; but this waight certainly ithath; To bid us beware of that *adversary*, who, like a roaring Lion, seekes whom he may destroy, and waiteth but his commission; when that is granted, he will be as quick, as he was with *Iob*, to the uttermost extent of his chaine. And yet, as if we never read any of all this, not how he hath tormented the body; not how he delights in the vexation and paine of the creature, in *proud wrath*; as if we had neither heard nor read this; both young and old, speake as lightly of the *Divell taking them*, as if he were their *familiar* friend, and would use the creature *kindly*: And they speake as lightly of *damnation*, as if *perishing for ever* were nothing; and *everlasting burnings* but a light matter, it had no more heat in it, then a *glow-worm*: we have heard that, which bids us beware, and instructs the father and the childe very much. I have done with the tongue, that unruly member, which causeth our trouble, and commands our watch; Childrens hands must be observed also, as we partly heard, and now followeth.

§ 14. We may observe children spoyling much more then they eat, like calves, that make many orts. They cannot understand

Lege Comenari-
um oper. succ.
cap. 86. pag.
482.

derstand what a blessing they have in their hands, therefore Chap. 4. § 14.
they cannot prise it. But looke to them herein, so shall you
prevent a great evill, and a great provocation, the treading
under foot Gods good creatures: In an house, where I once
lived, the children had their trencher full, and their hands
full, and mouthes full, all at once: Some was spilt on the
ground, and some upon the trencher, for commonly chil-
drens hands are so foule, that none will eate after them. The
parents did not well observe it, and servants worse. There
was plentie, and where that is, it is hard to pick up crums;
sicknesse came, and tooke away the parents; and the Parish
the children, one friend takes one, and the second another;
at home was nothing, there had been too much spilt.

This may minde us of Christs rule, and practise, *That the
brooken meat be taken up*, and nothing kept so ill, that it is not
fit for the prisoners basket. We may also consider, If God
send us cleannesse of teeth (which we may feare) it will
add much to our smart, That we now want, what we once
spilt, or suffred so to be, or worse; That, when the fuller
furnished our tables were, the fuller of vomit and filthinesse
they were; The fuller our pastures, the more, like beasts, we
trod down with our feet, and kicked with our heele; The
more Gods blessings were, the more we forgot the Giver;
The more sleightly we esteemed, the more carelesly we cast
away the fruits of His bountie towards us: The parent must
remember, and he must remember the childe of it often;
That the hungry stomack calls out for bread, bread, and ac-
counts it for dainties; Yea, unto that foule, every *bitter thing
is sweet*. *Water out of the rocke is honey to him.* So *Chryso-* Prov. 17. 7.
stome interprets those words of the *Psalme*, *Ad pop. Ant.* Psal. 81. 16.
Hom. 2. But bread is daintie indeed, thats the *staffe of life*,
it is *All*. If bread be deare, that makes a deare yeare, how
cheape so ever other things are, Though what is cheape,
when bread is deare, unlesse it be the needy-mans household
stuffe, his dish, or his stoole, &c. his cloath, or his bed, or his
mill-stone; any thing he hath, all he hath, shall go for bread P. *ubi panis desit*
cui ibi omnia

Chap. 4. §. 14. Where you finde no bread in a house, there looke to finde nothing, but thin cheekes, hollow eyes, and a black visage. All goes out there, that bread may come in. A man will sell himselfe for bread, 9 Man hath eat the *offall*^r or *garbage* of Doves, that which we cast to Dogs, but they will scarce eate it; Nay, man hath eat his own flesh for want of bread. All these the sacred Scripture tells us, and it is good to tell it the childe. It is proper also to tell the childe what our Chronicles do report; That in King *William* the Conquerours dayes, 1069. there was a dearth, which eat up the inhabitants, so that some part of the land was wasted without people, none left to till the ground for the space of nine yeares: In that time of distresse we reade, they did eat mans flesh. In King *Henry* the thirds dayes, in the eighteenth yeare of his raigne 1234, many perished for want of victualls. In the ninth yeare of *Edward* the second, 1315. the extremitie was such, that horse-flesh was accounted great cheare, and some eat their own children; and the theeves in prison did pluck in pieces those, who were newly brought in. In the yeare 1440. bread-corne was so scarce that the people made bread of Fern-roots. This dearth was in the eighteenth yeare of *Henry* the sixth. In the eighteenth yeare of *Henry* the eighth, Corn-fields and pasture were destroyed by the much raine, which fell in November, and December: then it was dry till the twelfth of April, and from that day, it rained both day and night, till the third of Iune, whereby the famine was fore the yeare following.

Many such sad stories there are, touching the extremitie of famine; ^r *Lipsius* hath some, so hath *Ensebins* cited by Mr. *Brightman* on *Revel. 6. 8.* Dr. *Hackwell* hath some of these before mentioned, with an addition of some other; But we have all summed up together, in that sad Relation out of the Palatinate. If this be laid to heart, many things will be reformed, which are now quite out of order; and amongst many, this one; Parents or Governours, will take care, so far as is possible, That there be an humble, thankfull, sober,

9 Gen. 47. 19.

^r *Ingluvies cum interaneis.*

2 King 6. 25.
Trim.

Reade. Dr.

Gouge D. D. p.

170.

^r *Lipsius de Constant. lib. 2. cap.*

23.

^r *Apolog. lib. 2. sect. 4.*

sober, "temperate use of the creatures, so as they may refresh, not oppresse; this will be their care; And they will looke to it also, that the broken meat be taken up, that the least crum, which can be saved, be not lost; no, not a crum.

§ 15. We that are by nature children of wrath, have in our nature so much *fierceneffe*, as that we cannot credit nor beleewe it, though another should shed teares over* it, untill the foundations of our natures are discovered; The occasion offered; and the restraint taken off. A *swine* will keep clean in a *meadow*; *Lime* will not smoake till you put water to it; A *Lion* sleeps waking, with his eyes open; and wakes sleeping, with his eyes shut: To look to, he is as gentle as a *Lambe*, but if you pluck him by the eare, he will pluck you by the arme, though he seemes to wink; stirre him, or let him loofe, then you shall know what he is y. I meane by all this; That we know not our natures, how fierce they are, till we are *tempted* by the *occasion* and fo tried. Therefore we should looke to it betimes, and be jealous over our own hearts; and restraine in children, whatsoever leads that way, I meane, to crueltie and fierceneffe.

And then we shall not suffer children to delight themselves, as commonly they do, in the vexation and paine of the creature, which, the more it is in their power, the more children will vexe the creature, to shew their power in the torture and paine thereof, witnesse that rude custome on Shrove-tuesday; witnesse also our *flies, birds, Cats and Dogs*, tossed up in blankets, or set on furiously to encounter, mangle and enter-teare each other. Children consider not by how weake supports, mans life is upheld; nor, how serviceable, the flesh of some of them is, the blood of other-some, and the excrements of a third, the most approved remedy for a sore throat; This children consider not, nor can they think, what ill blood such bloody exercises do breed; They consider not, that such sports lead to crueltie, whereby we come neereſt to the Divell, who delights in the paine of the creature.

Chap. 4. § 15.
* If we take what sufficeth nature, it is nourishment, pleasure, health; if more then sufficeth, the contrary.

Chrysost. ad Heb. cap. 13. Hom. 19.

2 King. 8. 11.
Virtutes & vitia non sunt priusquam laceſſantur.

1 Solve Leonem & senties.

Chap. 4. 5 14.

It is a knowne story, and to be observed; That a very proud King, delighted much in his childe hood, to put out the eyes of *Quails*; This King carryed himselfe afterwards, with such pride and insolency, that he had his denomination from it; and delighted himselfe so much in crueltie and bloud, that the people expelled him out of their Citie and Countrey, with protestation never to receive any King againe: so they changed the name of their Government. An Emperour after him, delighted as much to see the entralls of *flier*, he killed as many as he could catch, and tooke his times for it: So the proverb was, *The^a Emperour had not so much as a fye neere him*; This man (or rather beast in shape of a man) delighted as much in the shedding of Christians blood, and as cruelly abused Gods Image, which he had shamefully cast off. Indeed there are some men, who are cruell to Christians, and kinde to Beasts: But they have but the shape of men, they are ^a *Beasts* indeed, and therefore do they esteeme more of Beasts, then of Christians. It is ^b reported; that a Christian Boy in Constantinople, *Had like to have been stoned, for gagging in a waggishnesse, a long billed fowle^b*.

^a *Ne masea quidem, Suet. Dom.*

^a *Lege Dialog. de bello sacro p. 339.*

^b *Lo. Ver. Es. say. 13. p. 67.*

I would perswade but this from hence, That children be not suffered to bathe their recreations in bloud, (as Mr. Bolton phraseth it) Not to refresh their tyred mindes with spectacles of crueltie, nor inured to behold rufull objects without horror. No beast, they say, takes content, in the hurting of any other, except in the case of hunger or anger. They satisfie their appetite, and rage sometimes with crueltie and bloud, but their eyes and fancies never.

It is a debasing of humanitie below beasts, to please the eye, I say not, in beholding one man teare and mangle another, but to see poore beasts encountring each other, and mangling each other, being set on by man; we must not make Gods judgements and punishments of sinne (for we made the beasts wild, our sinne put the enmitie betwixt the Woolfe and the Lambe^c) the matter and object of our recreation.

^c *Quis servas fecit nisi tu. Mor. de critic. religionis, cap. 12:*

Alas,

Alas, sinfull man (it is Mr. d Boltions patheticall expression) Chap. 4 § 15. what an heart hast thou, that canst take delight in the cruell tormenting of a dumbe creature? Is it not too much for thee to behold with dry eyes, that fearefull brand, which only thy sinne hath imprest upon it? but thou must barbarously also presse its oppressions, and make thy selfe merry with the bleeding miseries of that poore harmlesse thing, which in its kinde, is much more, and farre better serviceable to the Creator then thy selfe? Yet, I deny not, but that there may be another lawfull use of this Antipathy, for the destroying of hurtfull, and enjoying of usefull creatures, so that it be without any taint, or aspersioun of crueltie on our part, or needlesse tormenting of the silly beasts. ^{d Duell. 156.}

It is a sure note of a good man, *He is mercifull to his beast.* And it is worth our marke, That the Lord commands a mercy to a creature, perhaps not worth two farthings, and for this He promiseth a great mercy, the like blessing, which is promised to them, who honour their father and mother: *Deut. 22.6,7. If thou finde a birds nest, &c. Thou shalt in any wise let the Dam go, and take the young to thee; That thou mayest prosper and prolong thy dayes.* "This is to lead to mercy, and to take out of our hearts *crueltie* (saith Mr Ainsworth) It is the least of all in *Moses* law, and yet such a promise is annexed thereunto, as we heard; so true is that, which the learned Knight hath, *The debts of mercie and crueltie shall be surely paid.*

Think we on this, so we have our duty, and we shall teach our children theirs: and then, though the blood of the creature be not spared, for we have dominion over it, yet it shall not be abused, nor shall we delight our selves in the pain of it, which tends to much evil, which we must by all means, and all too little, prevent, and at the first, while the minde is tender, and doth easily receive any impression.

15. It is not possible to point at all the evils, whereof our corrupt nature is fruitfull; nor at all the meanes, whereby to prevent the growth of the same. I remember how *156. Ad D. m. 4* *crimes* concludes his oration so full of instructions; *Wish all* ^{judas thy artus} *&c. u.*

Chap. 4. §. 15. *our diligence, we cannot overcome the pravity and corruption of our nature.* And yet, we must not sit still therefore, and do nothing at all, because all we do, is too little. We must with the husbandman cast up the ground, and cast out the stones, and thorns, that is the order; and then cast in the seed, that is our duty: And we must look up to an higher hand, who makes the seed to grow, that is a parents wisdom. We must not forget the order, this plucking up these weeds first, where with our nature, like the sluggards field, is over-run; which will so choake the seed, as that no fruit can be brought to perfection. The Greeks have a proverb, somewhat homely, but it teacheth very much, *you must not put meat into a chamber-pot.* This teacheth, that good instructions to a stubborn and corrupt heart, are as good meat to a soule stomach, the more we put in, the more we increase the distemper: We must look to the cleansing the heart in the first place, the keeping that fountain clean, as we would the Spring-head, whence we would fetch pure water. I remember the reproof that was given to a very loose companion, who yet would sit very close and attentive at a Philosophers lecture "It will come to nothing. (young man) which you take in, nay, it will rather hurt then do good, because you have not looked to the cleansing of the vessel. And this reproof is the same in substance with that prohibition, which we finde Jer. 4. 3. 4. ^b.

† *Εὐνοῖα καὶ ἀφροδῖτις
καὶ ὑπερηφανία
Πλουτ. de educat.*

α *Πῶς βλάπτει οὐκ
ὡς ἡ ἀκαθάρτης
τοῦ σώματος.*

Aul. Gell. 17.

19.

^b *Clem. Alex.*

Strom. lib. 1.

p. 203.

When there is no pains taken for the cleansing of the heart first, but we bring our old corrupted hearts, to new and holy lessons, they agree no better then *new wine* and *old bottles*; all is lost, the instructions spilt, and if any good purposes were, they vanish, like the morning dew, and the heart returns again, like the swine or the dogge: And the very reason thereof we have heard.

16. We may note now in the shutting up hereof; that we may abridge our way, and make it shorter, by leaving precepts, and proposing examples: for these take best with children, and it is the more compendious and certain way.

So

So the sober master reproves his drunken servant; he bids him leade his horse to the water; when the horse had drunk and had sufficient; he bids his servant make the horse drink again, which when he assayed, but could not do, he thereby corrected his servant, as the verier beast. And to the old man in *Horace* deales with his young sonne; for, dissuading him from the vices, and sinnes of the time, he proposeth such unto him, whose sinne had been their ruine. See, childe, yonder poore ragged fellow; it is very truly observed of him, that he was a very bad husband of his time and purse, he cast away his time, as a worthlesse commoditie, and his money as if it could never be spent; now he would recall both, but cannot. Learn thou by his example to account time precious, and well to husband both it and thy purse. Learn also to put a fitting esteem upon those creatures, which are appointed for thy nourishment and refreshing; for this fellow, whom you heare crying out for one bit of bread and one drop of drink, was wont, having plenty of both, to tread his bread under foot, and to cast his drink in the street. Behold another, he goes creeping by the wall, nothing but skin and bone, a loathsome carkeise, he rots above ground; It is truly observed of him, that he minded nothing but his pleasure; he would do whatsoever was pleasing in his eyes, and now, that his light is consumed to the socket, and going out in a snuffe, and pains are upon him, he mourns. But now behold a third; see how well furnished he is; every way accomplished, a companion for the best man in the parish; he hearken- ed to instruction and was wise. After this manner the old man instructed his sonne by way of example, and that way we may take, nay we must, if we intend the information of children.

*Lib. 1. Scy.
Sat. 4. Insuetie
pater optimus
hoc me docet.*

*Exemplis vicio-
rum queque no-
tando.*

Thus much touching a parents first work with his childe, which is, the watching over him, for the rooting out of evils; what these evils are; and the way to prevent them.

CHAP. V.

The implanting of good, The order therein; foure seasons in the Day very seasonable for this work.



He childe is yet in his flower, and first spring; And that is the season of sowing and planting the seed of instruction, which is the next work and now followeth.

The Preacher gives us a good lesson and encouragement both: *In the Morning sow thy seed, and in the Evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.* In this hope the parent proceedeth, and according to his rule and charge, Deut. 11. 19. Foure seasons there are in the day, very seasonable for instruction: according as they shall minister matter, so a parent may fit his occasionall instructions. These seasons are, as we finde them lie in the Text, though not in the same order.

I. *In the morning, when thou risest.*

II. *At noon, or the season when thou sittest at the table.*

III. *When thou walkest by the way.*

III. *At night when thou liest down.*

§ 1. *In the morning when thou risest;* There is no season in the day fitter for instruction, then is the *morning*, nor fuller thereof. Now the Sunne is returning and begins to appeare on this our side of the Globe, making all light and lightsome about us, oh how comfortable is it to see the light, and how safe to walk by it! Before, darknesse covered the earth, and masked the face of the same; and then we could not discern in what order things lay; nor what way to settle about them; Many doubts we have, and feares in darknesse, some reall, though the most imaginary; for it is our nature in darknesse, if we finde them not there, to frame them there. Our way in the dark is uncertain and hazardous, full of danger.

danger. Learn hence, What *darknesse* is to the outward man, Chap. 1. 5. 1.
 so is *ignorance* (the key of some mens¹ Religion) to the ¹ Reade our
 inward; I know not whereat I may stumble, nor wherein *Forrell. 27.*
 I may fall; nor, falling, how dangerously I may fall, nor *Art.*
 how irrecoverably; Onely this difference there is, and it is
 a great one, betwixt him that walks in darknesse, and him
 that lives in ignorance, the darknesse of the minde; He that
 walks in darknesse, walks charily and cautelously, feeling
 his way with one hand, and fencing his face, and the choice
 ornament thereof, with the other, because he hath no light
 to guide himself by, and he knows he is in darknesse, and is
 sensible of the danger. Therefore it falls out ordinarily, that
 he scapeth and preventeth danger, because he is so sensible
 of the same; what I feare most is like to do me least hurt,
 for it is likely I am prepared for prevention.

It is not so, with a man walking in *ignorance*, and dark-
 nesse of minde; He goes on boldly and confidently, accord-
 ing as the proverb is, he discernes no danger, he cannot fear
 it. The former by his carefulnesse may not fall; The latter,
 by his ignorant carelesenesse must needs fall; it is not possi-
 ble to be otherwise: The former, if he fall, he will surely
 rise again; for he knoweth, he lieth not where he would;
 The other falling lieth still, and can never rise again till a
 light appeare unto him; the one knoweth where he is and
 what he doth, the other knoweth nothing as he ought to
 know.

There is one, & we may call that one, as Satan called him-
 self, *Legion*, for that one is *many*, who holdeth *ignorance* to be
 the mother of devotion; but that one is the mother of forni-
 cations, and thence it is, that she prevaiileth with them, and
 deceives so many, for, as she hath gained, so she holds all
 she hath gained, by the *tenure of ignorance*.

There is a farre greater difference betwixt a well know-
 ing and conscientious man, and an ignorant person, then is
 betwixt a man walking in the Sun and working by it; and
 another walking in the night when neither Moon nor Starre

Chap. 5. § 1. appears. The one clearly setteth forth the other ; he that worketh by the Sunne seeth all cleare about him ; where he is, and what he doth, and why he doth it ; he that is in darknesse, discerneth nothing, nor can do any thing as he ought to do ; and yet, which is much worse, living in the darknesse of ignorance, he discerneth not his danger.

He that doth in any part understand what *ignorance* is, and the fearfull effects of the same (this ignorant man doth not) will pray for himself and his (as they who were upon the sea, and in great danger, *They wisbed for the day^m*) Send forth Lord, thy light and thy truth, through thy tender mercie, let the Day-spring from on high visit us. Thus he wisheth for the day. And now, This Day-spring from above hath visited us ; we, that once walked in darknesse have seen a great light, and the glory thereof we have seen, as the glory of the onely Sonne of God : upon us who dwelt in the shadow of death hath this light shined. Oh happy are the people then, that are in such a case? how blessed are they to whom the Sun of righteousness hath appeared? they are children of the day, and of the light ; it is day with them, alwayes day, though neither *Moon* nor *Starres* appeare, that is, though they finde no influence from the earth, or regions bordering thereupon.

But clean contrary it is with them, to whom this *Sunne* of *Righteousnesse* appeareth not, or against whom they shut their eyes (as some will do though, as the proverb is, we should shew them the *Sun* in our hands) seeing, but will not see. How miserable are the people, that are in such a case! they sit in darknesse, as they do on the other side of the globe, when the Sun is with us : nay worse then so, they dwell in a land dark as *Egypt* was, even in the land of the shadow of death ; For, though they have the Moon and Starres upon them, I mean the confluence of all outward things, yet they sit in darknesse, in deep darknesse. For as the Sun is to this outward world, so is the Lord Christ, the Sun of Righteousnesse, to the world of beleivers; without Him it is all dark, with

^a Lat. 7. 1. *Nesci*
si Solem in manibus
gestamus,
silem commodabunt ei doctrine.

with Him, it is still light, like the land of *Goshen*; happy are Chap. 5. §. 2.
the people, that are in such a case; blessed are the people, whose God
is the Lord; Send forth thy truth, Lord, and thy light, and
through the tender mercy of our God, let the Day-spring from
above visit us. This may take up our thoughts very season-
 ably, when the darknesse of the night is past, and the com-
 fort of the day is come; And it may set an edge upon our de-
 sires after the principall thing, *knowledge, wisdom, under-^{o Eccles. 1. 13.}*
standing: For *wisdom excelleth folly, as light excelleth dark-^{14.}*
nesse: And the wise mans eyes are in his head; but the fool walk-
eth in darknesse. Knowledge in the minde is as the eye in our
 little world, or as the *Sun* in the great. Thus much by way
 of Analogie or agreement betwixt the *eye*, or great *light* of
 the world, and the *true light*. Note we now, wherein they
 disagree and their operation is contrary; for it yeelds a great
 lesson. The great eye of the world doth lighten those, who
 have eyes, and by a naturall power can apprehend that
 light: They whose eyes are dark have no benefit by it. But
 the *true Light* lightneth them ^p, who have no principle of ^{p Lege Cal. Inst.}
 light within them, them, and them onely, who are all dark-^{2. 2 25.}
 nesse, and know themselves so to be; and for such who think
 themselves lightsome, and *seeing* men, they are left to the
 vanitie of their own thoughts. It ^q *ye were blinde, ye should* ^{John 9 41.}
have no sinne: but now ye say, we see, therefore your sinne
 remaineth. It is of high *use*, and specially requires our con-
 sideration.

2. The day is come, and the sunne appeareth; so the Cre-
 atour thereof hath appointed, that it should know its rising,
 and thereby to renew and and refresh the face of things. The
 instruction is, touching the *mights* of *His power*, and the ri-
 ches of His grace, creating light in the Soul, who at the first,
 brought it out of the wombe of darknesse; and causing the
 light of comfort to arise unto His servants in the darkest
 night of affliction; for it is *He* also, that turneth the *shadow*
of Death into the Morning. ^r

^r Amos 5. 8.

And this affordeth a righteous people, an hint for a

Chap. 5. § 1. glorious dependance; they know, that as sure as the *morn-
ing* follows the *night*; so the *Sun* of *righteousnesse* will ap-
peare with *healing under his wings*: for, if the *Sun* know his
appointed time, much more the *Lord* knoweth His; and the
Sun of *righteousnesse* His season, when and how to comfort
those, that wait for Him, as *they that wait for the morning*.

3. The appearance of the *Sun* instructs us touching the
glory of His appearance, and the exceeding joy, the *right-
eous* shall be filled with all at *that Day*: For, if it be so
comfortable to see the *light*; how comfortable will it be
to see Him, that is the *Light* of that *light*? If this *elemen-
tary Sun*, be so glorious and full of light; what then is the
Sun of Righteousnesse? And if it be so comfortable to see this
light; how ravishing will that joy be in beholding His
face in that *Day*, when we shall know Him as He is, the
Lord of glory.

Lege Enstl.
Hex. Hom. 6.

But for the wicked, it is not so with them; for the *morn-
ing* is now unto them, as the *shadow* of death; what then
will be the *morning* of their resurrection? when the hidden
works of darkness shall be brought to light, and the secrets
of all hearts opened, and made cleare, before all *Israel* and
before the *Sunne*.

4. We learne againe, how sinne and sorrow, can sower
our blessings, and make us disrelish the greatest earthly
comforts; Amongst them, the chiefest is the light, yet to
him, that is hurried or oppressed with his sinne, this light is
grievous; And to him, that is in paine, the day is doleful: as
he is wearied with tossings in the night, so is he tyred in
the day, complaining thereof; for, *In the morning he shall
say, would God it were evening*. "God can cause the *Sunne* to
go down at noon, and darkens the earth in a cleare day
" (*Amos 8. 9*) That is, (as the * *Father* expounds the place)
" He can so cloud the spirit of a man with sorrow, that it
cannot see the light, or if he see it, it shall not be light some
to him. Our *cisternes* of comfort are below, but they are filled
above. All my springs (of my life) saith *David* (*Psal. 87. 7.*)

Deut. 28. 67.

Claysof. Ad
Pop. Ant. Hom. 2
αὐτῶν τῶν πηγῶν τῶν
ἐν τῇ ψυχῇ. Ibid.

are

are in Thee. Some fruits of comfort we gather from the earth; but the root of our comfort is in heaven. And this, That our heart may have no dependance but on Him; and that we may feare before Him: Who can turn our *feasts* into *mourning*, and our *songs* into *lamentations*; A pleasant morning into a bitter day; And a day of mirth, into a night of sorrow, as He can also turne the shadow of death into the morning.

5. The Sunne, though it be in an infinite distance from us (to our finite understanding) yet doth it send its influence downward (cleane contrary to the nature of light or fire) unto the lowest of creatures; Thus, This great light doth: as if the Great Creator thereof had charged it thus to do; Send forth thy light against the nature of the same; cast thy beames down towards Man, to guide and direct him there; do so, for for him thou wast made: His candle cannot do so, it is against its nature, whose flame tends upward; but so shalt Thou do, that Thou maist serve man, for whom Thou wast made; thy light shall tend downward, so Chrysostome. It teacheth those, that are highest in place and gifts, to have an eye (as the eye of the body hath to the foot) to those that are lowest in regard of both, and to be the more servant unto all; we see, That the Sunne riseth not for it selfe, but to be the common candle of the world, that we may see by it, and worke by it; It teacheth, (as before) that whether we labour in our callings, or to fit us for a calling, we should in all intend the publique, rather then our private interest.

This selfe is a poore and an unworthy Center, for our actions to tend to, or rest in: yet is it the great *Idoll* of the world (as self-pleasing, so self-seeking) the measuring the publick good by private interest. And this sinne is clearly evinced and reproved by the language of the Sunne and all those creatures, that in their ranks obey their Maker and serve us. They serve man, not themselves, to teach man not to serve himself, onely or principally, but in subordination to God, and in due reference to his brother. The Sun,

Chap. 5. 5 1.

Amos 8. 12.

Ad Popul. Aug. de Civit. lib. 14. cap. 28. a.

Self-love builds the citie of the Divell, &c. Aug. de Civit. lib. 14. cap. 28. a.

Chap. 5. §. 1. as the great eye of the world, is so divided by the Lord of the same, that all parts partake of it in their season. Nay, the eye of our *little world*, hath sight not to enjoy, but to lighten the members: so the *wise man* hath wisdom, not for himself, but for those of simple and shallow conceit. The Clarke hath wisdom, but for the ignorant; The rich man wealth, for the poore mans sake, that there may be no lack: All teacheth man, That he must carry himself as a Citizen of the world, and, as if his heart were a *continent* joynted to other Lands, that as many as may be, may receive fruit and comfort from him; and not to live as turned in upon himself, or as if his heart were an *Island* cut off from others; so one phraseth it ^b. I remember an elegant conviction of this *self-seeking*, which is in these words; "If ever you saw either an hand, or a foot, or an head lying by it self, in some place or other, cut off from the rest of the body (which were but a gaskly sight) such must thou count him to make himself, who onely regards his own intrest, neglecting the publick, and deviding himself from the common societie, and generall unitie; so said one ^c, who did and spake many excellent things, but yet below what a Christian should in both.

^b L. Verul. Es-
says. 13. p. 70.
*Quam bonum
est orbes mentis
habere concen-
tricos universo!*
De Aug. 6. 25.

^c M. Aug. Ant.
Med. lib. 8. sect.
3. 2. p. 122.

^d Hosea 10. 1.
*Nemini fru-
ctusosa. Trem.*

That man, who brings forth *fruit* to himself, is as an *emp-
tie vine* ^d, which is good for nothing; he thrives but as some
overgrown member depriving the other of their proporti-
on of growth. Nay; he that seeks himself, making him-
self his end, is the greatest *Idolater* in the world: For we
must note, There is one thing, and but one, which we must
seeke above our salvation, and that is the *glory* of God, the
ultimate, the highest end. Now he that makes himself his
end, he that onely seeks himself (as many do, yea the most,
for its the idol of the world) he doth, in so doing, what he
thinks not, he knows not what, but this he doth; he makes a
God of himself, and thats the way to make himself an *ab-
omination* in the end: So monstrous a thing it is, so dangerous
also, for a man to make himself the end of his actions.

6. The

6. The *Sunne*, which distributeth his light to all nations, hath not the lesse light in it self. The more communicative we are of our gifts, the more they are increased. We are like *wells, the fuller, the more drained*; whereas if we lay up our *talent*, in what kinde soever, like the *Manna*, it corrupteth.

7. God maketh *His Sun* (it is His Sun) to rise on the evill *and on the good*; To teach us, to shew the *kindnesse of God* to our brother; that is, to doe good for evill, which is the *kindnesse of God*, And that, which *David* would *seem* to the house of *Saul*.

8. We cannot command *the morning*, nor stay the *goings of the same*; The *morning cometh*, and also the *night*; they know their appointed time: And it teacheth us to know ours, which is our *season*, the *smallest point of time*; now it is, and now it is not. The Time past is gone; that to come is uncertaine; Time present is mine, and the Time acceptable, the *Day of Salvation*; when is that? *Samuel* tells us as he doth *Saul*; *Now was the Time*; The Apostle answers also, *Behold, now is the day of salvation*, which should stirre us up, so to husband the present Time, that it may appear we had Time, and *Grace* to use it both together. *Opportunitie* is a great favour even to have it; a greater to discern it, the best grace of all to discern and take it. It is as the joynt in the member, hit it, and the labour will be nothing; but there is all the cunning, to hit upon this *Articulate*, or little joynt of Time, the *tempestivitie* thereof. Now if there be a *tempestivitie*, a set convenient season (which *Felix* had, but discerned it not, for the convenient time was then when *Paul* was speaking, and himself trembling) if, I say such a Time there be, then is the *morning*, the *tempestivitie* thereof. That is the convenient set time, when God is orderly sought and found: *early will I seeke Thee*, before the morning watch, &c. And *they that seeke me early, shall finde me*, saith *Wisdome*; *early* in the morning of their life, offering up their strength, the first fruits unto God; *early* in the morning

Chap. 5 §. 1. morning of the day too, that is a convenient Time, the set Time, that is certaine.

The morning is the very marrow and fat of time, as one saith, the flower and first fruits of the day, and they were to be given unto God. The night is for sleepe, which must serve, as other creatures, to strengthen and refresh our bodies, not to satisfie ease, sloth, and a sluggish humour; we must beware, least that great Devourer and waster of time (sleepe) rob and bereave us of those precious and golden houres in the morning, when we are freshest and fittest for employment; we should often remember (saith the same Divine) when we see the Sunne up before us, that saying of Austin: It is an uncomely thing for a Christian to have the Sun-beames finde him a bed: And if the Sunne could speake, saith he, it might say, I have laboured more then thou yesterday, and yet I am risen, and thou art still at rest.

Plus vigile
plus vivere est.
Indolendum
somo est, ut cor-
pus reparet non
resolvat; & vi-
res revocet non
enervet. Chrysol.
de servo vigili.
Ser. 24.

Eccl. 1. 1.
Eccl. 1. 1.
Eccl. 1. 1.

Indecens est
Christiano si ra-
dius solis cum
inveniat in le-
cto. possit enim
dicere Sol, si
potestatem lo-
quendi haberet,
An plus labora-
vi heri quam tu;
& tamen cum
jan. s. 1. 1. 1.
tu adhuc dormis.
x. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.

Hom. liad. 2.
* Eccl. 1. 10.
16.

And yet, as good rest, as to move and to no purpose. We must not so much as eat in the morning: certainly, it doth concerne not those of the higher sort onely, which we read, * A governour ought not to sleep all night long, And it is a fore-
runner of a wor, when Princes eate in a * morning. It cannot be conceived, that the meaner sort have more priviledge then their betters, to eate unseasonably, or intemperately; so Tremellius expounds that place. These precious houres of the morning are for precious employment, the serving of God, as becommeth, with reverence and feare, and then our selves, and our brethren in love: These are the services, which must take up the whole day: But more especially in the morning, we are fittest for them, when we are wholly our selves, as the saying is; The powers and faculties of the outward and inward man being awakened, and refresh- ed. But first we must address our selves to God, and set our soules in order before Him, that we may strengthen and perfume our spirits with some gracious meditations, speci- ally of the chiefe end and scope, wherefore we live here, and how every thing we do may be reduced, and ordered to
This

This is first to be done, and a necessitie there is, that it be done first, else that, which follows to be done, will be done to little purpose; It follows now, That we consider briefly, how we stand engaged to this principall service, even to call upon all to awake, as the Prophet saith; All without us and within us, to return unto the Lord according as we have received, and to give praise unto His Name, for now praise is comely.

† 1. It is He that kept us, when we could not keep our selves: He kept our houses, which the watch did not keep, from those, who ⁷ marked them forth in the day-time. Our security is, as *Noahs* was, in Gods shutting our doores. He it was, who preserved that *spark* of *mankinde* alive, in the midst of the waters, as the Father ^z elegantly; for so we reade, *And the Lord shut him in*^a. The Lord shut in our doores upon us also, kept us in safety, kept out danger, else we had not been alive. The destroying Angel (I mean danger in any kinde) waiteth but his commission from the *Almighty*, and when he had it, we heard what havock he makes. From this *destroyer* the Lord kept us, though our hearts were not so besprinkled as they should have been, nor did we keep our selves, according to our ^b charge, under the safe, and secure protection of that Bloud; as we should have done; yet notwithstanding the Lord kept us. The Lord is the great *wing* of our protection; our *castles*, *towers*, houses, doores, chambers &c. but the small *feathers* thereof: These nothing ⁺ without Him; He All without them. We may reade of one, who had a safe convoy, himself alone, through a *troop* of enemies five thousand in number, all and every one appointed for his destruction: And of another ^d we may reade murdered by a Monk, when he lay entrenched with an Army of friends about him, 40 thousand strong. Safety is from on high; from the Highest is our protection; He is our Sun and shield. He kept us this night, which is now past: But behold His goodnesse yet further; He hath renewed the face of the earth unto us; given us a new resurrection with

Chap. 5. § 1.

⁷ Job 24. 16.
17.^z *Exodus* 17. 13.
Exodus 17. 13.Tom. 5. Ser. 6.
in medio.^a Gen. 7. 16.Exod. 1. 12.
See Mr. *Alasiv*.*Alasiv*.
Cen. 4.H. 3: *Charrou*.

Chap. 5. §. 1.

the day, lengthened and stretched out yet further our *span* of time, renewing our strength and making us fresh like the Eagle, crowning us with loving kindnesse and tender mercies, such mercies, as whereby our hearts are cheered to see the light, which thousands cannot say: great reason we should call upon all to praise the Lord, and this right early, for now praise is comely.

† 2. We must now every one to his work in his lawfull calling, or to that, which fitteth for the same, if children; we are not made, as it is said of the *Leviathan*, to take our pastimes in the world, and to passe our dayes in vanity. The Sun riseth, and man goeth to his labour, every man his severall way, and in those severall wayes so many snares: great cause to *fence* and *guard* our hearts, and as was said, to *perforce* our spirits from *above*, that we may avoid these snares from *below*; for we shall meet with them, it is not possible to be otherwise. We draw along with us such a concatenation, a chain of businesse, as that we must needs be fettered and puzzled with them, if a gracious hand leade us not the way into them, and help us out of them.

In the commerce betwixt man and man, which drives the great trade of the world; There sinne sticks as close, as a *nail* sticketh betwixt the *joyning* of the *stones*; which consideration engageth us, to *fear* *always*, and to walk close with God, that our wayes may be established; lest going *beyond* our brother in *bargaining*, we exchange the favour of God, for some poore advantage from the world.

† 3. Now that we are going every man his way, as the way of our calling leads us; now we must know that God, and He onely, openeth our way to all our occasions, leades us unto them and gives us an issue out of them; we labour in the fire, if God restrain His influence from above; we may be early up, and never the neare, as the proverb is, we may gather, and put our gatherings in a broken bag: Therefore as in all our gettings, we must get *wisdom*, so in all our wayes, we must seek to and for *wisdom*; so shall our wayes be established.

Je

The first fruits of our lips and hearts are to be offered unto God.

Amb.

Ἐν ὁμοθυμαδὸν
ἐξήγαγον τὰς
πρῶτας καρπὰς
τῶν χειρῶν ἡμῶν
καὶ τὰς καρπὰς
τῶν χειρῶν ἡμῶν
καὶ τὰς καρπὰς
τῶν χειρῶν ἡμῶν

Why wilt thou suffer thine adversary to surprise thy castle or strong holds first in the morning?

Basil. de jejuniis.

p. 285.

† *Ecclus. 27. 2.*

Endeavour without prayer is presumption; prayer without endeavour is temptation.

It is the strength of the Almightyes hand, that inables us; Chap. 1. §. 1:
 It is His *wisdom*, that instructs us; His blessing, that crowns
 all with successe. To Him we must go in all conditions of
 life, for direction and guidance; And in all our necessities
 for supply, as being the fountaine and spring-head of every
 good and perfect gift, *Iam.* 1.

He that would obey well, must seeke to God, He subdueth
 the spirit, and makes it subject; He makes the *mountaine*
a valley, and the *rough way, smooth*.

He that would *governe* well, must seeke to Him; He gave
Salomon an understanding heart, *1 King.* 3. 12.

He that would carry himselfe valiantly in a just quarrell,
 must seek to God (as that victorious ^{Ante bellum} Commander did, who
 alwayes rose from off his knees, to go to fight) for He *teach-*
eth our hands to warre, and our fingers to fight, *Psal.* 18. 34.

He that would have understanding and knowledge in
 his *Trade*, must binde himself a servant unto God; for He
 enableth us this way. *Exod.* 31. 3. And this we must know
 for our encouragement; That there is no greater glory, no,
 not to His Angels, then that, they *serve before Him*. If the
 husband-man would ^{in oratione jacuit} *plough*, and *sow*, and *thresh*, &c. and all
 in season; ordinary things we think, and yet the more
 prayerfull he is, the more successefull he will be: *for this*
God doth teach him; He instructs to discretion, *Esay* 28. 26.

We must not ascribe any thing to our own power: Re-
 member we must the Lord God still, for it is He, *that* gives
 power to get wealth. *Dent.* 8. 17.

And for our *wants*, there is a sweet comfort, *Phil.* 4. 19.
My God shall supply all your need; no good thing shall He
 with-hold, &c. That man is as bold as he is ignorant, who
 dares attempt the smallest businesse without acquainting
 God with it, and craving His assistance in it, and blessing
 upon it. It is very notable, which we reade, *Nebem.* 2.
vers. 4. *Then the King said, for what doest thou make re-*
quest? so I prayed to the God of heaven. Marke here, we
 would have thought, that *Nebemiahs* answer was easie, and,

Chap. 5. § 1. in a good readinesse, and yet before he gave it, his heart was lifted up to the God of heaven, from whom, the answer of the tongue is. It teacheth us very much, and what it teacheth, is very plaine, which is; I must not onely begin the day with prayer, so perfuming my spirits, for it is the key that unlocks the Treasure of heaven and earth; It is as the morning starre, it must usher in the day; And as the evening starre too (it is one and the same) it locks up the night; not only, I say, begin the day with prayer, but have my eyes intent to Him, as I look to prosper in my private and speciall affaires; for, what I have not gained, as well by my prayers as my paines, will not prove a blessing to me. Looking up to God, gives me power to imploy my parts, and to improve them; it gives a better *slide* into busineses.

*in Silices itinera
earum attritos
videmus, & in
opere semitam
faciliam, ne quis
dubitet qualibet
in re quid possit
quantulacumq;
assiduitas,
Plin. 11. 30.*

Martyr. pag.

1444.

2 Tim. 3. 15.

1 Act. 21. 16.

*9 Lestione assiduâ & meditatione diuturnâ
pectus suam
bibliothecam fecerat Christi, lib.*

2. ep. 12. 267.

*1. in antiquis libris
in scriptis, &c.*

I will never

leave speak-

ing; he that

heares not to

day, may heare

to morrow,

Corys. in Job.

Hom. 65. 2.

For Application of all this; I know these things may seeme somewhat sublime, and too high for the conceits of children; But I intend not their information onely. I know also, that prayer, being one of the great engines, whereby to raise the dead heart, and to effect great and marvellous things, is an instrument too grave and weightie for a child to manage. "But yet, we must be dropping into children as we can: A drop makes the stone hollow not with once, but with often dropping. The *Ant* ^m makes a path by her assiduitie and continuall traversing the way: so if by continuall paines with them, often prayer for them, good example before them, you instill and drop upon your children as you can, you shall see Gods work in them ^a, at length, saith Mr. Bradford in his letter to *Io. Carelesse*. If the childe be a young *Timothy*, I meane such an one, who is instructed from a childe to know the holy ^o Scriptures, he may prove, there is great likelihood so, a *Mnason*, an old ^p Disciple. ^q Hieron tells us of one, who, by continuall exercise this way, had so wrought the word upon his soule, that it became indeed an *ingrafted word*, and his heart was the very library of Christ. This may assure us, that according to our childrens yeares, something they may be taught; And by much teaching


some

Some thing may stick, as will the smell by standing in a *perfumers* shop: And easily they may be taught, even by sensible things, they may be raised above sense. They can understand, that the day was made for man to worke (we do not burne day light, as the proverb is) And the Sun riseth, and gives his light for that end, and not to sleepe by. And that He, who commands *worke*, must command a *blissing* upon the worke, else it will be a vaine worke; And that He, who commands a blessing, must be waited upon and served in truth, and in truth called upon, &c.

Such like instructions as these, may take up our thoughts, and finde us worke in the morning, when we rise; And direct us to, and set us in the way of a blessing, upon that we do afterwards. And so much to the first season, *In the morning, when thou risest*. Now that we have, as children of the day, acquainted our selves with God, and done the works agreeable to the light in serving others, we may now serve our bodies too, that they may be serviceable. That season now follows, and the instructions therefrom.

CHAP. VI.

The second season seasonable for instruction, and yeelding a great deale.

2.  *T* noon; we eat bread at noon, which implyeth, that we have done our worke before: we are not content to feed an unprofitable servant, nor a Lord-Dane, an idle drone: nor doth the great *House-keeper* of the world, make any allowance here, for idle and lazy servants. That *pattern* of servants, doth his worke first, and eates after. *Ioseph* returnes home at *noone* from his necessary affaires, then eates bread with his brethren. It is supposed and granted, That the servant, sitting down to eat, came from the field, plowing there

Gen. 24. 33.

Gen. 43. 25.

Chap. 6. §. 2.
 Luke 17. 7.

*Quasi mures
 semper edere ali-
 enum panem.
 Plaut. Pers. Act.
 1. Scen. 2.*

there, or feeding cattell ^u. He that like an idle Serving-
 man, can finde no good imployment for his hand or minde,
 should be kept fasting according to the Apostles rule; *He
 that doth not labour must not eat.* He that laboureth not, lives
 like a mouse ^x, he eats not *his own bread*: Nay, he is a thief,
 because he worketh not the thing, that is good. *Ephes. 4. 28.*

And now that we have laboured, see our frailtie, and
 what it is: wearinesse is a fruit of the curse, and now a kinde
 of sicknesse, Rest cures that: hunger, a sicknesse, also meat
 cureth it. But behold how little a satisfaction here is in it,
 and for how little awhile, we are refreshed now, with rest
 and repast, presently again we are weary and faint. Our bod-
 ies need continuall repairing; we are still falling toward
 our earth; *dust* is turning to *dust*, before our last glasse be
 turned, and the last sand run out. Every day there is a spend-
 ing of the *vitalls*, some dilapidations in our building, which
 these comforts of meat and drink, through Gods blessing,
 prop and make up again, but with some losse in the princi-
 palls. A consideration, which may assure us, that we are bus
 men, fraile, decaying men; and minde us of that state,
 where is constancy; and to seek Him, who is fulnesse, and
 onely satisfies. Here below, our comforts and refreshments
 lie scattered, some here, some there, some in this, some in
 that; we go to the fire for some, to the cup board for other
 some; to the eisterne of water for other, but they are indeed,
 but *cisterns* quickly suckt up and emptied, and then are we
 as before; God is the ever *springing-fountain*, All comforts
 are summ'd up in Him, as the drops in the ocean: They are
 divided here below, but united in *Christ*, get Him and we
 have all in Him. Oh, say then, Give us evermore from that
 fountain; That, though we do come to these *cisternes* to
 draw, yet we may know them to be but *cisternes*, and Him
 to be the Fountain, from whom we may receive fullnesse
 and satisfaction, and so wait for His appearance, when we
 shall be ever with the Lord, where we shall hunger no more
 nor thirst any more &c.

3. And

3. And this instructs also, that we have no true right to the Creatures before us, (a kinde of right there is^y, which is not here a place to dispute) but no true nor comfortable right, but in our *Head*, the Lord Iesus Christ. By sinne we have forfeited them all; and more then so, we have brought a curse upon them, and a vanitie; In Christ they are restored, and through Him the curse taken off: I will cite Mr *Deerings* words here, on *Heb.* the first chapter verse 3. They are these, and yeeld us profitable instruction. *We must learn, of our selves we have nothing: but being ingrafted in Him, we are owners of all things. In mine own right, I am naked and void of all, I have no meat to feed my hungry body, no drink to comfort my faint and thirstie spirit, no clothes to keep me warm, no house to harbour me &c. for the earth is the Lords and the fulnesse thereof. I may have from man my warrant here in earth, that my house is mine, and my land is mine, and he is a thief and a robber that taketh it from me: But all the men in the world cannot give me my possession before the living God, but onely his Sonne Christ, who is Heire of all; Then, that our lands may be our own, our goods our own, yea and our meat ours, let us be Christ; that in Him, we may have the good assurance of all our substance. Take not thy meat, but as the gift of Christ, who hath sanctified it unto thee; nor any thing thou hast, but with thanksgiving to Christ, that hath sanctified it for thee.*

† 4. And the consideration hereof should be a meanes, to lift up our hearts, as well as our hands, and eyes, to Him, that spreadeth our table, prevents the snare, feeds us with the finest wheat, when others are fed with the bread of affliction, and water of affliction: or if our bread be course, or not that, but pulse instead of bread, yet He can nourish by it, and make the countenance ruddy; whereas the more daintie fare, may tend to leanness. So the parent must teach the childe, not to eat with common hands or mouth, that is, not

interpretantur, efferationem naturalem; Que si in toto, aut maxime ex parte, deformetur, jam imperij extinguitur. L. Verul. de bello sacro. p. 3. 349. In Engl. p. 122. 123. Lige Clim. Alex. Ad Genes. pag. 44. Dan. 1.

before.

Chap. 4 § 2
All are yours
(1. Cor. 3. 21
21.) that is the
churches in order
to comfort
and happinss;
but for propri-
etie, so all
things are not
ours. Religion
takes not away
the distinction
of master and
servant. And
therefore it
takes not away
distinction of
goods, which
is the lesser
Doctor Sibs
on that Text.
*Noa fundatur
dominium nisi in
Imagine Dei.
Imago Ecce quid
est, aut quomodo
delectur?*
*Respondent
spiritus sancti,
Imaginem Dei
esse puritatem; id
autem, quod de-
let, est peccatum.
Verum hoc ad e-
versionem im-
perii omnis spe-
ctat. Interpretes
igitur sanctiores,
hanc imaginem*

Chap. 6. § 2. before the hands be lifted up, and the mouth opened to Him, Who opened His hand to the parent first, before the parent could open his to the childe: And now onely commands a blessing, and gives the bread power to nourish, making it a staffe of bread, both to parent and childe: which must minde the parent, that it is not a childes work, to blesse the table, but according to the ancient custome, the masters duty to pray for a blessing, who should best understand, that all things are sanctified by the word of God and prayer. And so much to raise our hearts, before we take our meat towards Him, who onely commands a blessing upon our meat, and strengtheneth with strength in our souls. Psal. 138. verse 3.

^a *Alloquin Trem.*

Prov. 23. 2.

Leges Clem. Alex.

ped. lib. 2. cap. 1.

^b *Chrysostomes*

observation

touching the

use of wine is

very usefull, for

it telleth us the

use of all the

creatures given

for our nourishment;

wine

glads the heart;

there you have

the use of it,

saith he: *glad-*

ding and re-

freshing is the

very bound and

limit unto us

in the use of

the creatures;

if we trans-

gresse that

bound, we abu-

se them. *μὴ*

πρὸ τοῦ ὁρίου ὑπερ-

βῆσαι. Ad

Rom. 15.

Rom. 28.

5. And now that we suppose we are set down to feel and taste how good the Lord is, who hath so furnished our table; we must consider well what is set before us, else we are as he, who puts a *knife to his throat*^a, saith the wiseman. What meaneth he by that? If we do not moderate our selves in a sober temperate use of the Creatures, as men not given to our appetites, we do then turn that, which was ordained to maintain life, and to refresh the spirits, the clean contrary way, as a meanes to destroy life and to suppress and damp the spirits, which is a great provocation: for thereby we fight against God with His own blessings; and against our selves with our own weapons, and so are as they, who, instead of putting their hands to their mouthes to feed them, put both to their throat to cut it: For by intemperance this way, in meat and drink, by *feeding without fear*, we transgresse the *set bounds*,^b and our heart thereby is made as heavy as a stone, our spirits quite flat and dead; whence the proverb is, *An intemperate man digs his grave with his fingers*: so that, although life be within him, yet his body is his prison, and the grave of Gods mercies; and his life serves him to little other purpose, then to dishonour that God, who hath provided so bountifully for him. And this kinde of intemperance, I mean, this lifting up the *heel* in our *full pasture* and *exalting the heart*; this unkinde requitall of the Lord,

puts

puts man, that *reasonable* creature one degree below the *unreasonable*: The ox, the horse, and the ass, "These, saith the Father usefully, when they are fed, go on their way, carrying their burdens and performing their service; but man so overchargeth himself, that his meat proves his burden, if not this surfeit, and makes him unfit to return any service, but such as sheweth him to be a debtor onely to the flesh; which indeed we must nourish, that it may be serviceable, but further we owe it neither suit nor service. Think then how ill we do requite the Lord, when fed by Him, we spurn against Him; loaded with His mercies, we load Him with our sinnes; refreshed with His comforts, we grieve His Spirit, by a contrary and unavorie walking.

Here then is a fit place and season to teach and learn *abstinence*, one of those vertues so much commended, and that may help much to the learning of the other, *patience*; (so I invert the order) He that hath gotten command over himself at his Table, in moderating his appetite, and can deny himself, what his stomach eagerly craves, will be able to command himself in great matters, and bear hard things. It is unseemly for a man, the Lord over the creatures, to be brought under the power of the creature; and if he would not, which is his wisdom, he must consider as well, what is *expedient*, as what is *lawfull*.^e And so he teacheth his childre by his own example, as well as by precept, and much better, and now is his season; for *abstinence* is best taught and learnt at the first, and no where better then at our meat f.

It is Mr Perkins's rule; That man must deny his desires at the table, he must command himself there, as one under his own power, and not under the power of the creatures, if he look to be able to deny goods, good-name, wife, children, selfe and all; All which must be parted with, when they stand in competition with the truth, else we lose our selves. These are sweet bits indeed; and he, that cannot deny himself his sweet bits at his table; will very hardly deny himself in these. If a man must needs swallow that bit because it is sweet, and that cup

Chap. 6. § 2.
 c Τὸν ἀδελφὸν αἰ-
 γάτορα· μετὰ τὴν
 οἰκίαν ὁδοπορίαν
 αὐτοῦ &c.
 Tom. 5. de Laz-
 ro concio 1.

δαῖψασι δαῖψα.
Epict.
Aul Gell. lib.
17. cap. 19.

1. Cor. 6. 12.
Comeditur
quantum ad sa-
nem: bibitur

sunt omnia quasi
comedunt &
bibunt discipli-
nam. Tert. in
Apoll. cap. 39.
et On Gal. 5.
24. p. 181.
h. a. r. a. p. a. n. d. o.
Mark 8. 34.

Chap. 6. §. 2. of wine, because it is pleasant: if he hath so farre lost the command over himself, that this he must needs do, when yet his stomach needs it not: It is very probable then, that the same man will strain at the *cup of sorrow*, as at a cup of *trembling*; it will no more down with him by his *will* then will a Camel; but if down it must, it is because it must be so, there is no remedie, for God hath put the *cup* into his hand, and he must drink thereof.

The lesson then is, At our tables we must begin this deniall, so we shall frame unto it the better in other things of greater importance. We may note here; that naturally we are very short spirited, all for the present; we are impatient of waiting, soon tired there, even almost before we begin, though the Lord hath said, *The waiting of the meek shall not be forgotten*; And though the Lords manner is to make His children *wait*, putting a long date to the performance of His promises, when yet His deferring is no empty space, for in that space much good is done, even a fitting for the promise, as, while the seed lieth in the earth, the time is not lost; for the hard winter fitteth for the more hopefull Spring. But I say, so the Lords manner is, to inure unto a patient waiting, to stay, as in the case of *Lazarus* ^k, and with those, He most loveth, *two dayes longer*, when the extremity seems greatest; so long, as we may think, with *Marsa*, that the season for help is quite past. We may take notice how short our spirits are, by that we reade of the two sisters, ^l *Luke 24. 21.* but especially of the three disciples^l. The third day was come, and not fully over, and yet but so long deferring their hopes, weakened their trust; *And to day is the third day*. By them we may learn how short our spirits are, and how impatient in waiting. But the shortnesse and eagernesse of our spirits appears in nothing more, then in those things, which presse upon the necessities of nature. We see ordinarily the bread and the cup are put to the mouth before so much as a thought (the quickest thing that is) is conceived of Him, who hath ordained both for our comforts. And we may remember

remember how hard it pressed upon *Eſau*; yea and upon the good old Prophet ^{Chap. 6. § 2.} ^{= 1. Kings 13.} ^{15.} who was easily seduced upon the mention of *bread*, which sheweth us the eagerneſſe of our appetites; and how *peremptory* the demands of an hungry ſtomack are, which a man can no more rule, then he can his tongue; but He, who restrained the ravenous *lion* from tearing the *aſſe* and the *Carkeiſe*, (mark it) can restrain our eagerneſſe this way, and give us the command of our ſelves, for the better performing His command in caſes extraordinary, and in ſuffering great matters, when He ſhall call us unto it. I think now of the extremities which famine drives unto, and they are ſcarce utterable by them, that never felt them: I think alſo, how ſoon our very neceſſaries, which we have riotouſly abuſed, and careleſſely caſt at our feet, may be taken from us. But then I think withall; that in theſe extremities, wherewith Gods deareſt children may be exerciſed and preſſed, they do ſo look up to Gods hand and ſo reſt upon it, that they certainly finde the ſame hand as gracious towards them in ſuſtaining them, as it was powerfull in holding the mouth of the lion, in the forementioned caſe: So as, though the extremitie be great, yet they do not put forth their hand to wickedneſſe, not to ſuch *horrid* and *bloody diſhes*, as we reade and heare that ſome in their extremities have done. If God take away the meat, He can take away the ſtomach alſo, as the Martyr ſaid; or reſtrain the rage of it, ſo as it ſhall not touch the *carkeiſe*, or ſuch unclean things. But we cannot tell what delicate wanton perſons may do in their ſtraits; nor how far our unmortified luſts may carry us. If we are in no part crucified to the world, and have the world in no ſort crucified to us, the extremitie may prove unſupportable; want of neceſſaries will preſſe ſore upon thoſe, who alwayes have lived at the full, and fed themſelves without feare; and could never part with ſo much as any of their ſuperfluities. They who *feed* themſelves *like beaſts* (ſaith *Clem. Alex*) very likely will *walk* and *do like beaſts* ⁿ: wants to ſuch are more diſtreſſiſhing

Chap. 6. § 2.

• We are hardly brought to change from soft beds to hard boards.

Hist. of the World. 4. 2. 11.

P. 158.

Vitia longe patia & opulentia securitatis. Salu.

3 Chap. 4. § 14.

James 5. 7.

then dead *beer* after the sweetest *banquet*. They that live in pleasure, and lie at ease, cannot endure a change. And therefore, as we expect the support of the Almighty's Hand in our fainting time, when we have nothing to support us from without; we must look up humbly and thankfully to the same Hand, now that we have plenty; And we must accustom our selves, now that our tables are spread, to a sober temperate use of the creatures, and to all fitting abstinence, holding command over our spirits (in His strength we are able to do it, who over-powered the lion) that we be not brought under the power of the Creature.

The body hath some preparatives before a purge, and when we would come out of a sweat kindly, we cast off first one cloth, then another: so should we do in the rankness and sweat of our prosperity. And now the time calls upon us: famine, and the extremities thereof we have read and heard of, and what hath it taught us? Our tables are as full of excess as before, and fuller of surfeit. So the fool goes on and is punished, he cannot lay things to heart; but they that are wise, do heare the voice of the rod, and do fear before it, walking humbly with the Lord: They have got command over their spirits, and are got from under the power of the Creature, by denying themselves a little in this, and a little in that: Now in this lesser thing, so making way for greater, so as, when the rod of their affliction shall bud out again, which they expect, nay when the Lord shall turn the former rod (which wrought no reformation) into a serpent, so that it stings like a scorpion; they may feel the sinart thereof, but the poyson thereof shall not be deadly.

And so much to teach us abstinence; and to get command over our selves, that we be not brought under the power of the creature, which will help us much to possess our souls in patience in the day of trouble. They that have not learnt to wait, are not fitted to receive the fruits from the earth, or the accomplishment of the promise from heaven.

Now touching our children, the lesson is this; we must not

not give them alwayes when they aske, nor so much as they would have, let them feeles sometimes the want of it, and the biting of an hungry stomack: It sweeteneth the creature, when they shall have it, and puts a price upon the same when it is in their hand. It is rare amongst those, that are grown up; to finde a stomack full of meat, and an heart as full of praise. The emptie stomack feeles the comfort, and is in likelihood more enlarged. Let the childe abstain from all sometimes; but not often, it is their growing time; yet sometime altogether from all, at all times from part. They must not taste of every dish, nor look so to do (it is not good for the ^{parent} lesse wholesome for the childe, there is a drunkenesse in eating as in drinking:) Accustome children to waite now, they will waite with more patience hereafter. But more specially teach them a fit and reverent behaviour both before and at the table. Though they sit at a *common* table, yet it is Gods table; He spread it for the parent and the childe; Though there we receive *common* blessings, yet we must not put upon them *common* esteeme, nor return for them common thanks; children must not, by their rude and uncivill deportment before, and at the *table*, make it a *stable*, or an *hogs-stye*; nor must they *drown* themselves there in an eager fulfilling their appetite, like *beasts* at their manger, or swine in their trough; like beasts, I say, that have their *manger before* * them, and their *dung-hill behind* them: hereof *Clem. of Alex.* makes very good use, and that is all I tend to here.

6. And now that we have eaten, we must remember to return praise. Our great *Master* is our great example; Before He gave common bread, He gave thanks; and when He administred the Sacrament of His blessed body and blood, He concluded with an Hymn *. *Hearken to this*, saith Chrysostome *upon those words*, all ye that goe from your common table like swine, whereas ye should give thanks, and conclude with a *Psalme*; And hearken ye also, who will not sit out till the blessing be given. Christ gave thanks before He gave to His disciples,

Chap. 6 §. 2.

Quia videri debet
non solum in
vultu.

Ch. 1. Ped. 2.

1. pag. 103.

Plures cum sint
vino sobrie, co-
horum largitate
sunt ebria. Hier.

lib. 2. ep. 17.

Ubi dicitur in Sa-
pl. 7. 30. 31.

Cl. Mex. Pop. 2.

7. pag. 127.

Ubi dicitur quia non
est magis.

Loco laud. pag.

128.

* Matt. 26. 26.

Ubi dicitur quia
non est magis,
&c.

Chap. 6. § 2. *that we might begin with thanks-giving; And He gave thanks after He had distributed, and sung a Psalm, that we might do so likewise; so Chrysostome.* Now then, that we are filled, it is the very season of thanksgiving, saith the Father; And he that is now to addresse himselfe to return thanks, is supposed to have fed temperately, and to be sober. They that have fed without feare, and are filled with their pasture, are more like to kick with the heele, then to return praise: and in so doing are worse then the most savadge creatures, who, to shew their thankfulness, will be at the beck of those that feed them. We must remember that with us men, every

Omne beneficium exigit officium. Lege Chrysost. in Gen. cap. 12. Hom. 32. Man must not be like his belly, what it receives to day, it forgets to morrow, and when it is full it thinks of temperance. Translated out of *Basil, de jejuni. p. 281.* *Psal. 154. 10.* Lord Cooke Pref. *Little.* favour requires a returne, much more when we receive these comforts of meat and drink from Gods hand, we must return, in way of homage, our thankfulness. If it should be thrice asked (as one in another case) what is the speciall dutie or grace required in a Christian? I should answer thrice also (supposing the season) *Thankfulness*; Thankfulness at our sitting down; Thankfulness at our receiving the blessing; Thankfulness when we are refreshed. Thankfulness is as good pleading in the *Common Law*, the heart string thereof; so of Religion: It is the very *All* of a Christian, if it be with all the heart: And heartie it should be, for, as it is for beasts to eat till they be filled: so is it beast-like to look downward when they are filled. If God had made me a *Nightingale*, I would (saith on) have sung as a *Nightingale* doth; but now God hath made me a man, I must, as a man, sing forth His praise; All Thy works blesse Thee, and Thy Saints praise Thee. Now that we have received mercies, we must think to make return, else every bit we have eaten, will be an indictment against us.

There is a vanitie in our natures, for sometimes we stand upon exactnesse of justice (as one saith) in answering petty courtesies of men, and in shewing our selves thankfull for favours received there; when yet we passe by substantiall favours from God, without taking notice of them. But we can easily consider, that, if it be a sinne in civilitie, carelesly

to passe by the favours from men; much more in Religion, Chap. 6. §. 2.^d to receive from Gods hand, and not to returne our thanks^b. And if it be a rude and uncivill fashion, to rise from our common tables, where we receive common bread, to play: much more then, so to rise from our seat at Church, where the bread we are fed withall, is so much more precious as the soule is above the body.

^b Ita semper commendandum est ut cibum oratio sequatur, & Le-
vitic. Hier. ap. st.
lib. 1. ap. 35. pag.

47.

We suppose then, we are now rising from our common table, where every man hath put in his thanks, as into a common stock, and so joyntly offered unto God: *Cyprian*s words are seasonable here (I finde them in *Vrsinus*) touching the order and connexion of the fourth with the fift petition; After our supplication to God, for supply of food and sustenance, (*Give us*) we say, *forgive us*; that is, we pray for pardon of sinnes and offences; That He, who is fed by God, may live to God: Thankfulness (and that is the spring of a kinde obedience) must presently follow the receipt of mercies. It is good to take the advantage of the freshness of a blessing: He will not be thankfull anon, who is not thankfull now, he hath newly felt, and found the sweetness of a mercy; what we adde to delay, we take from thankfulness; If the heart be closed now that the Lord hath so newly opened His hand toward it, it is like, it will be as hard and dry as a flint afterwards; And what an unkinde requitall is it, when, in stead of being Temples of His praise, we become graves of His benefits? They lye buried in us.

^c 17. & Deo pa-
sti, in Deum vi-
vunt.

It is an old tradition, but instructs very much, which is; That every creature hath a three-fold voice to man; *take, re-
turne, beware*: In more words, the meaning is this; when we take the creature into our hands, be it bread, or be it wa-
ter^d (under these two all is contained, saith *Calvin*) we must remember that it speaks thus unto us;

^d Isa. 33. 16.
Calv.

1. *Take* the benefit and comfort, which the Lord hath ordained thee, from me.

2. *Returne* the duty of praise and thanks, which is due to the Lord, for me.

3. And.

Chap. 6. § 2.

3. And beware thou forget it not, least the Lord deprive thee of me, or curse His blessings.

* Job 35. 6;
7, 8.

Aug. de civit.
10. 5.

Our goodnesse ^e is nothing to the Lord, nor can we adde unto His glory, by making returne of our thankfulnessse, any more, then we can give to the *fountainne* ^f where at we drinke; or to the *Sun* whereby we see; but yet, we must note, That there is a *saxation* or *impost* set upon every thing we enjoy, which is this, "God the supream Lord must have His *tribute* of glory out of the same: And from man, who hath these things to trade withall, God must have the *tribute* of thankfulnessse: It being the easie *sake*, *tribute* or *impost*, which the supream Lord of All, layeth upon all the goods we possesse, and blessings we receive; and if we be not behinde with Him in this tribute of our lips, He will see that all creatures in heaven and earth, shall pay their tributes unto us: But, if we keep back His homage, we forfeit and endanger the losse of all; Man will not sow his best seed but in a fruitfull ground: God intends His glory in every mercy ^g, and he that praiseth Him, glorifies Him. Remember then we must, when we receive Gods mercies, what we reade, *Deut.* 10. 12. And now, O Israel, what doth the Lord thy God require of thee? *All errors*, saith one ^h, who said much in a little, are tolerable save two, about the first beginning, and the last end; we erre against the first, when we derive things amisse, not acknowledging all to come from God: Against the second we erre, when we referre things amisse, when we returne not all to Him giving Him the tribute of praise.

^e *Erge S. Basil.*
in *Hex. Hom.*
7.

^h *Bp. And.*

I must remember here-with, the memorable words of *Clemens*, which are these. Behold, O manⁱ, for how small a matter the Lord doth give thee land to till; water to drink, another water, whereby to send forth, and to returne thy commodities; ayer, wherein to breath; A house, to cover thee from the injury of the weather; fire, whereby to warme thee, and where at to imploy thee; A world, wherein to dwell: all ^k these things, so great, so many, Thy Lord hath as it were rented out unto thee, at a very easie rate, a little faith, a little thanks, so it be true, so they be hearty: And most unkinde thou, if thou deniest Him,

ⁱ *ἐλπίς ἡμεῶν ὅτι
οὐκ ἔστιν ἡμεῶν, ἀλλὰ
ἐκ τοῦ Θεοῦ.*
Prophet. p. 53.

^k *ἡ γὰρ ἡμεῖς οὐκ
ἐσμεν ἡμεῖς, ἀλλὰ
ἐκ τοῦ Θεοῦ.*
loc. laud.

that

that rent, The earth is the Lords, and the fulnesse thereof; Chap. 6. § 2.
 if then, thou dost not acknowledge thy Lord, being compassed round
 with His blessings; He will then say unto thee¹; Get thee out
 of my land, and from out of my house; Touch not my water,
 partake not of my fruits. If I have rented these out unto thee
 for so small a matter, a little thanks, and thou dost deny me that
 little, thou hast, in so doing, forfeited the whole, and I shall re-
 quire the forfeiture at thy hands. So usefully spake Clemens
 of Alexandria, worthy all mens knowledge.

¹ Τὸ πᾶν, ὡς τὴν
 οὐρανίαν τροφὴν αὐ-
 τοῦ, καὶ τὸν ὅλον
 γόν τῆς γῆς, &c.
 loco laud. p. 48.

This Theame is large, I will conclude it with a story,
 which I finde related by Mr. Downam in his Guide to Ho-
 lineffe^m; which is this;

^m Lib. 3. c. 24.
 pag. 281.

"If the Lord curse His blessings for our ingratitude, we
 "shall either have no power to feed upon them, or in stead
 "of nourishing us, they will be the cause of weaknesse, sick-
 "nesse and death it selfe: of the former, not long since,
 "my selfe, with many others saw a fearefull example in
 "one, whom I visited in his sicknesse, of which he dyed;
 "whose strength being little abated, and his appetite very
 "good to his meat, would often and earnestly desire to have
 "some brought unto him: but no sooner did it come into
 "his sight, but presently he fell into horrible shaking and
 "trembling, distractions and terrible convulsions of all his
 "parts, so as the bed would scarce hold him whereon he
 "lay; all which presently ceased, as soone as the meat was
 "taken away. And this was done so often, till at length he
 "grew weary of so many attempts in vaine, and prepared
 "himselfe for death, giving unto us all, many signes of ear-
 "nest repentance: Among others, he penitently confessed,
 "that this punishment was justly inflicted upon him, for his
 "abuse of Gods good creatures, especially, because he would
 "neither of himselfe, nor by the perswasion of his friends,
 "give thanks unto God when he received his food, which
 "he conceived to be the cause, why now God would not
 "suffer him to have the use of his creatures, which he had so
 "often abused by his grosse ingratitude; and earnestly de-

M


"fired

Chap. 7. § 3. "sired that he might be an example unto all men in this
 "fearefull judgement, that they might escape the like, by
 "shunning his sinne. Remember this story when thou sittest
 down to meat, and forget it not, when thou risest up; for,
 remembring such an example as was this, we cannot forget
 to return our *tribute* of thanks and praise. So much to the
 second season.

And now having so done, and being risen from our ta-
 ble, we may take a walke and view the fields with the crea-
 tures there: This *season* follows, and the observations there-
 from.

CHAP. VII.

*The third season. The method in reading the Book of
 the creatures. Essayes or Lectures there-upon. I. The
 earth and creatures thereon. II. The waters and
 creatures therein. III. The Aire, and creatures
 therein. IIII. The firmament, and wonderfullnesse
 thereof.*

3.  *When thou walkest.* Here is a large field to run
 over, and hard it is to keepe within com-
 passe. Which way soever we looke, we
 have the great Book of the creatures in our
 eye, and from every one, more then one in-
 struction. If we walke no further forth then into our *gar-
 den*, we see what varietie that yeelds, and the same varietie
 of instructions. If in our *grove*, we may remember what
 the Father said thereof. "*That he learns more Divinity* (more
 "of God) in his walk therein, then in his study amongst his
 "paper-books. Which way soever we looke, whether be-
 low, or above, or about us, we may behold those *Texts*,
 which *Iob, Iemab, Paul* made choice and great use of. The
 Booke of the creatures every man may come by; and he
 that

*Leg. Chrysost. ad
 popul. Antioch.
 Rom. 9.*

that runs may reade it. Their language is easie to be understood; Chap. 7. §. 3:
They open, as I may say, the freest schooles; and are the fittest to give instruction, of any. My scope or intent here is

1. First, to deliver this kinde of knowledge, which the book of the creatures helps to furnish us withall, from the discredit and disgraces, that ignorance and misinterpretation have put upon the same.

2. And this leads us to the *second*, for it will point out the way to the parent, how to make this *walk* profitable to himself; I meane, how he may receive benefit, by perusing the book of the creatures; And then, which is the maine end of the walk,

3. How to teach the childe to *spell* nature, and, by degrees, to reade the volume of Gods works; which will better be done in the fourth place, when,

4. I shall give some *Essayes* herein, beginning at the foot-stoole, the lowermost of Gods creatures, and so rising higher, &c. For the first then,

The *objections*, I finde cited by our noble and learned *Advancer*ⁿ, and his *answers* unto them there.

* *Advancement.*

1. That the aspiring to over-much knowledge, was the originall temptation and sinne.

pag. 6.

Object. 1.

2. That it hath somewhat of the serpent, for when it entred into a man, it makes him swell, nature being easily blowne up; for *nature*, and the *pride* of nature are neere of kin.

phrasis quædam.

3. That *Salomon* gives a censure, That in spacious knowledge, there is much contristation.

4. And *Paul* gives a caveat, That men be not *spoiled* through vaine *Philosophy*, as some have been, who, poring upon the second causes, have lost the light of the first, and dependance on God, who is the first cause. To these he answers.

"That it was not the pure knowledge of *nature*, and *universality* (a knowledge whereby man gave names to other

Ans. 1.

Chap. 7. S. 3. "creatures in Paradise) which gave the occasion to the fall;
 "but it was the proud knowledge of good and evill, with
 "an intent in man to give law to himself; It was (saith the
 "learned Author in another place) not the naturall know-
 "ledge of the creatures, which induced the fall, but the mo-
 "rall knowledge of Good and Evill, wherein the supposi-
 "tion was, that Gods Commandements or prohibitions
 "were not the originalls of good and evill, but that they
 "had other beginnings which man aspired to know, to the
 "end, to make a totall defection from God, and to depend
 "wholly upon himself. So he answers the first objection.

° Pag. 36.

2. "Neither is it any quantitie of knowledge, how great
 "so ever, that can make the minde of man to swell; for no-
 "thing can fill, much lesse extend the soule of man, but
 "God, and the contemplation of God, &c. (for he goes on
 "very usefully.) There is such a capacitie and receipt in the
 "minde of man, so as there is no danger at all in the propor-
 "tion or quantitie of knowledge, that it should make it
 "swell, or out compasse it selfe; no, but it is meerely the
 "qualitie of knowledge, which be it in quantitie more or
 "lesse, if it be taken without the true *corrective* thereof,
 "hath in it some nature of *venome* or malignitie, and some
 "effects of that venome, which is ventositie or swelling.

Hæc Antidotus,
sive aroma, &c.

"This *corrective spice*, the mixture whereof maketh know-
 "ledge so soveraigne, is *charitie*; and so he goes on in an-
 "swer to the second objection.

3. "And as for the censure of *Salomon* concerning the anxi-
 "etie of spirit, which redounds from knowledge; It is cer-
 "taine, That there is no vexation of minde, which result-
 "eth thence, otherwise then meerely accidentall, when men
 "fall to framing conclusions out of their knowledge, so mi-
 "nistring to themselves, weake feares, or vast desires,
 "whence groweth that carefulnesse and trouble of minde;
 "for then knowledge is not a dry light, but steeped and in-
 "fused in the humours of the affections; This is the sum
 "of the answer to the third objection.

4. For

“4. For the Apostles *caveat* it must not lightly be passed Chap. 7. § 3.
 “over; for if any man shall think, by view and inquiry
 “into these sensible and materiall things, to attaine
 “that light, whereby he may reveale unto himselfe the na-
 “ture or will of God, then indeed is he *spoiled by P vaing*
 “Philosophy; For the contemplation of Gods creatures and
 “works, produce (having regard to the works and creatures
 “themselves) knowledge, but having regard to God, no
 “perfect knowledge, but wonder, which is broken know-
 “ledge: And therefore it was most aptly said by one of
 “Platoes School, That the *sense* of man carrieth a resem-
 “blance of the *Sun*, which, as we see, openeth and reveal-
 “eth all the terrestriall Globe; but then again it obscureth
 “and concealeth the Starres and celestiall Globe: So doth
 “the sense discover naturall things, but it darkeneth and
 “shutteth up Divine. And hence it is true, that it hath pro-
 “ceeded, that divers great learned men have been *Heretical*;
 “whilest they have sought to fly up to the secrets of the
 “Deitie, by the waxen *wing* of the senses: So he goes on in
 “his answer, and thus concludeth; Letⁿ no man upon a
 “weak conceit of sobriety, or an ill applied moderation
 “think or maintain, that a man can search too farre, or be
 “too well studied in the book of Gods word, or in the book
 “of Gods works; Divinitie or Philosophie; But rather let
 “men endeavour an endlesse progresse, or proficiencie in
 “both: onely let men beware, that they apply both to *cha-*
 “*rise*, and not to *siwelling*; to *use*, and not to *ostentation*; and
 “again, that they do not unwisely mingle, or confound
 “these learnings together.

So farre the answers, which serve to deliver this kinde of
 knowledge (we call naturall) from the misconceits and
 exceptions against the same.

This *pointeth* us the way to the second thing; “How we
 “may make our walk profitable, and subservient to higher
 “matters; That, though we walk low and upon the ground,
 “yet we may be raised in our thoughts to heaven, like the

The soul
 hath no more
 nourishment
 from this
 kinde of *philo-*
sophy, then the
 body hath
 from *nuts*.
 tranll. out of
Cleem. lib. 1.
Strom. lib. 1.
 p. 199.

Chap.7. §.3. " wife and skilfull *pilot*, whose hand is upon the *rudder*, but
 " his *eye* upon the *starre*: to apply this then to our present
 " purpose, thus;

2. There are in this our walk, I mean, in the view of the
 creatures, two extremes; and two sorts there are, who fall
 foule and stumble at them: The one sort are they, who think
 to rise higher by the sight of the creatures, then the creatures
 can carry them; and so, by prying too farre with their own
 light, they make their *philosophy vain*; and become vain in
 their imaginations, and their foolish heart is darkened; na-
 ture cannot rise above nature, it cannot elevate herself
 above herself. Though yet, if we track and eye her well; if
 we *hound* her (as the noble Scholler phraseth it) she can
 leade us, and must needs do so, from the foot-stool on earth,
 to the *Chaire* in heaven; but when she hath done so, and
 when in our curious pursuit and disquisition our understand-
 ing is wound up so high, yet is it but a naturall understand-
 ing still: so as we do in this search and enquiry tumble up
 and down, like a ship at *anchor* in the waves of our own
 reason and conceits, for it is not possible, as the same Noble
 scholler saith, for us to make a perfect discovery of the more
 remote and deeper parts of knowledge, standing the while,
 but upon the *flat or levell* of this naturall knowledge.

* *Advancement.*
 106.

* *Preface pag.*
 21.

There is another sort, and they are the most, who stumble
 at the other extreame; They behold the creatures, the works
 of nature, of God rather, but do no more but behold them;
 they stay and dwell upon the superficies, or out-side of the
 work, further they passe not, either to what is within, or to
 what it tends unto. There are two most simple and *primiti-*
ve trades of life, ancient and once honourable trades both,
 though now, as was said *, *Cooks* are of more esteem because
 the old *simplicitie* of life and livelihood are out of fashion:
 Two trades I say, and they maintain the state of the world,
 The one of *shepbeardie*, the other of *husbandrie*: They who
 are versed herein, should be, if they are not truants, well in-
 structed men, for their books, which are full of instruction,
 are

are still in their eye; and they are still poring upon them: Chap. 7. § 3. They live still in the view of heaven, and of the earth; the one tending his sheep, the other driving his ox and horse: and yet, though thus they do, yet have they gained no more true understanding, from their observations in either, then the sheep or ox have, which they tend and drive.

Experience tells us, that the *shepherd* and the *husbandman* are the most ignorant persons in the world. Though yet I know very well, that both these do know what *sheep*, and which ground yeelds them most profit, and the way they know how to make them most serviceable that way; and all this they may know and yet remain most ignorant notwithstanding, as for the most part they are; no more understanding have they in those chief things, and lessons, which the beholding the earth and the heaven might yeeld them, then the ox or the horse have which they follow (which was Mr *Dearings* complaint long since.) And whence this stupiditie or grosse ignorance? There can be no other reason hereof but this; that they do behold the creature and no more; as (so saith the proverb) *An ox looketh on a gilded gate*: Their senses report no more to the minde, but that they have seen it; no more. A fault carefully to be avoided, for he that is unfaithfull in earthly things, shall never have greater matters committed unto him; and he, who carrieth a negligent eye or eare, towards the works and voice of nature gathering no instructions thence, though the characters are most legible there, and her voice cleare and audible, shall finde no more capacity in himself for higher truths.

There is a place in the Apocrypha, which is worth our taking notice of, it will help to lead us the way betwixt those extreames, it meets also with that stupiditie even now mentioned, and corrects the same.

The wise man in the 38 chapter of his book verse 26. (I Eccles. 28. reade after *Imius* his translation, for our English, verse 25. vers. 26. it may deceive us) puts a grave and weighty question; and *Eng.* 25. it is concerning him, who holds the plough, and such persons,

Chap. 7. § 3. sons, who maintain the state of the world, the question is; *Whereby shall a man be made wise?* At the last verse of the chapter, in the Latine Translation he answers; *By nothing unlesse he be such an one, who will apply his minde and meditation on the Law of the most High.* It is a place not lightly to be passed over. The husbandman, in that place, may seem to have (as he reads and so pleades his case) a dispensation for his grosse ignorance; but it is nothing so; That Scripture tells us thus much, and it is worth the noting; that though he holds the plough, which sheweth him the ^r constancy of an holy profession, for he looks straight before him, he doth not *look back*, much lesse take off his hand; though he ploweth up the ground, which sheweth him as in a glasse, the forenesse of afflictions, how the wicked *plow* upon the *backs of the righteous*; and what pains he should take with his own ^r heart also, So preparing it for the true seed the word of life: though he casteth in the *seed* still in the *season*, and that he might understand his own *season*, looks to see again the very same seed, which he sowes, the *very same*^u, and with a large encrease, but it *rots* and *dies* in the earth^{*} first; which answers the great objection, and cuts the knot as I may say, with its own sword; *The body cannot rise again, because it dies and rots in the earth; nay, because it dies and rots, therefore it shall rise; and he is a fool in the Apostles sense who seeth not so much in the sowing and reaping his grain.* Though this husbandman seeth all this, yet he seeth not, he underitandeth nothing thereby; he is not made the wiser by it: By what he speaks, we may know what his heart doth indite, *no songs of praise unto his God.* He will notwithstanding glory in his goad; all his talk will be of bullocks; for he giveth his minde to make furrows, and all his diligence is to give the kine fodder; all is for the earth, there-on he layeth out the pretious stock of time and strength, thither-to he bends himself, he entertaineth not a thought, whereby to raise himself higher; and it must needs be so, unlessse he shall apply his minde another way, and meditate on the law of his God; when

¶ *Def. 39. nifi*
qui adjecit
animum suum.
&c.

¶ Luke 9. 62.

¶ Psal. 129.

¶ Micah 3. 12.

¶ Jer. 4. 3.

¶ Job 4. 8.

¶ Hosea 8. 7. &

chap. 10. vers.

12. 13.

¶ Gilar. 6. 7. 8.

¶ 1 Cor. 15.

3. 6.

¶ John 12. 24.

¶ Chrysost. in lo-
cum Rom. 4. 1. ^a.

when he shall do so, then every thing shall instruct him, Chap. 7. § 3.
and make him wise, and not before.

Here now we have our lesson, and the way to make our walk profitable; we must *apply our minde* to that we see; and we must meditate on the Law of our God. That is the man, who will learn by every thing, that hath inured and accustomed his heart to compare earthly things with heavenly; to *trade his spirit* to heavenly things by earthly occasions. He shall be made wise, who hath a gift (it must be given from above) to be heavenly; that is, to make every creature (which is the work of a sanctified fancy) a *ladder* to heaven; to turn ordinary properties of the creature, or common occasions to heavenly meditations: This, I say, is the man, who will profit by his *walk*; being now in the open view of the heaven and the earth, and observing Gods great works in both.

To conclude and to instance, so making the thing plain, that man shall gain much by his observations, who hath but so much understanding, as seeing a *sheep* before the shearer, to see also the *meek abiding* and *patience* of the Saints; seeing an *ant*, a *lillie*, a *raven*, to think on a *providence*; seeing an *oxe* knowing his owner and his crib, to think, what is the duty of a reasonable creature; observing the *stork* and the *swallow*, and our household *cock*, all exactly observing their season, and I think, the last observing it almost to a minute, To learn from these, and to get (as was said of the children * of *Issachar*) *understanding in the times*, and to *know what Israel ought to do*; He that can do so much, (through Him that strengtheneth all, and in all, he can) he shall be made wise by his observation of the creatures, for he sets his minde to the thing, and the Law of God is in his heart; he will receive profit by every thing, and teach others how to profit also: so I come to the third particular; How to teach the child to spell nature &c.

3. Childhood and youth, are ages of fancy. Therefore the Father (I mean a father at large, master or teacher, he

N

hath

1. Chron. 12.
31.

Chap 7. 5 3. hath the relation of a Father) must make great use of the childe senses, for they have the best agreement with its fancy : hereunto the book of the creatures is very subservient. They speak to the senses, and the senses make report to the minde. So in this way every place will be the childe's school, for every where it will meet with its lesson, and no lesson plainer and more legible to a childe, then what he findes in the volume of the Creatures.

This is a truth not to be doubted of ; That parent teacheth best and soonest attaineth his end, the promoting his childe, who verseth the childe most in the open view of the creatures ; So he cannot alwayes do, but this he must do alwayes, as he intends his childe's profit ; When he cannot carry his childe abroad to view the creatures, he must, what he can, bring the creatures home to the childe ; so shall he make the book in the childe's hand, what ever it be, more legible : For this the parent shall finde, that, where he comes short in making representations to his childe's eye, there the childe will fall short in his apprehension. Nothing comes into the understanding in a naturall way, but through the doore of the senses : If the eye hath not seen that, we are speaking of, it can make no report of it to the minde. The spirit of the childe, as I may say, is fashioned and moulded to the pattern and modell of that it looks upon. And note we, then the childe goes on with ease and delight, when the understanding and the tongue are drawn along, like parallel lines, not one a jot before another. It is *Come-nius* his rule, the ablest man in that way, that yet the world hath taken notice of. And this also the parent shall the more easily effect and with quicker dispatch, if, (when he hath laid the book of the Creatures before the childe's eye, and is reading the lecture from thence, he shall put the lecture into questions, and make the childe, not an hearer onely (that is the old manner) but a party in the businesse : It will much enliven, and quicken the childe's fancy, to see it self joyned as a party in the work, though its little it can do,

do. A parent must question his childe, and in a faire way Chap. 7. § 3. take an account of him; speaking wholly, is lost labour. The Tutour in Xenoph.^a for a lecture to his scholler Cyrus, pro-^a Lib. 1. de Inst. poseth this question; *A great youth, having a little coat, gave* P. 34. *it to one of his companions of a lesse stature, and took from him his coat, which was the greater; upon which he demanded his judgement: Cyrus answered, that it was well, because both of them were thereby the better fitted: But his master sharply reprehended him for it, because he considered onely the fitnessse and convenience thereof, and not the justice, which should first and especially be considered, that no man may be enforced in that, which was his own.*

And this no doubt is an excellent manner of instruction, saith Charron; and it is probable, this was the manner, which the Jewes took for the instruction of their children: ^b And ^b Deut. 6. 20. *when the childe shall aske thee, thou shalt say, thus and thus: But how if the childe did not ask? then sure enough the parent did ask the childe, or help the childe how to ask. If the childe did not question the parent, the parent did question the childe. We would have the childe ask and enquire; for it is a true rule, He that doubts and asketh most, he profiteth most: And he that enquireth after nothing, he knowes nothing,* saith another. But the parent will finde the childe very slack and backward this way; Few children there are, who make any further enquiry, but *When is the next holy day?* Therefore here the parent must help, and give the hint of a question. As it requireth some sense, to make an answer not absurd; so it asketh some knowledge, to demand a question not impertinent; it exceeds the skill of a childe. Therefore there is no question, but the parent must help, and give the hint of a question at the least, and that will give an hint to further instruction. It is past all question; that it is an excellent way in teaching, to put the lecture into questions: We have our great Lord and Master a president unto us, whom they found in the Temple, sitting among the Doctors, both hearing them, and asking them questions. It is ^c Luke 2. 46.

Chap. 7. 5. 3 : then no novel way, but ancient, and authentick; though now, as the best things are, grown out of use and fashion. And it sufficeth to point onely at this way of *questioning the childe*, so making it a party, which will help it very much to reade in the volume of Gods works, and to profit by reading, which was the third thing.

4. The fourth follows, which is, To give some essay herein, and reade a short lecture, out of this great volume of the Creatures, that lieth open before us; And I begin at the *footstool* where we had our beginning:

I.
 ὁ Κόσμος ἡ γῆ καὶ
 αἱ πύλιναι καὶ
 τὰ ὕδατα καὶ τὰ
 ἀπύρματα καὶ τὰ
 ἀέθλια καὶ τὰ
 αὐτὰ. Chrysost.
 in Gen. Ser. 1.

At the *Earth*: for it is faith the Father, ^dour *countrey*, our *mother*, our *nurse*, our *table*, our *grave*. An effect it is, which in a measure, may be perceived by mans understanding, but the manner of production cannot be conceived by any spirit compassed with a mortall body. Here I enquire-
 first

1. What Forme or figure it hath.
2. Whence its dependence.
3. What its magnitude &c. How farre a childes sense will help in all three.

Something hereof the sense will report to the understanding, but it will leave the understanding of old and young in a wonderment, and that, as was said, is but the effect of a broken knowledge. The use hereof we shall see anon. The first;

1. For the Figure of it; It is circular or round, we must not look for corners in it. Our sense doth not report it so, if we look downward upon the *convex* surface of the same; for the curvature or bending thereof appeares not to the eye, nor is it possible it should, being but a foot, or thereabouts, in fifteen miles, yet something it is. But the Globe representing the same, which with the earth and sea makes but one, tells us what the figure of the earth is; so do the waters in compassing the same, and the Sun or the Heavens roulding round about.

But more clearly, the *fabrick of the heavens* declares the
figure

figure of the earth, whose *concave* we behold, and see it like Chap. 7. §. 3. 1.
 an *Arch* or *Furnace* over us, which plainly sheweth the Furnace flamm.
 same figure to be of the earth. And that (which is demon-
 strated in a little circle) no part of the surface thereof is up-
 permost, and lowermost in respect of it self, but lyeth in a
 full aspect to heaven, though it seemes otherwise to us, who
 live on this side of the Globe; as it doth likewise to them,
 who are on the other side in the South. Which also clearly
 concludes, That, there are *Antipodes*, though they tread not
 in a direct opposition to us, which so posed the Ancients; I
 meane, a people (for the word is improper) who inhabite
 that other side of the Globe; so clearly, I say, concludeth
 this truth, and so universally, that now, to phrase it as one
 doth, it scornes defence. See Plin. nat. Hist. lib. 2. c. 65. Aug. de Civit. Dei. lib. 16. cap. 9. last. lib. 3. cap. 23.

This is wonderfull to sense. It is so, and it must be grant-
 ed to be so, both to young and old, for it leaves us all to
 wonder, and no more. It leaves us with our light in the
 darke. Note it, There is enough in the greatest portion of
 knowledge to humble us very low: And enough in the
 least portion thereof, for there is the greatest danger, to puffe
 us up and make us swell; so needfull it is to know the im-
 perfection and shallownesse of our knowledge, but, more
 especially to know our selves to be *but men*. And, if we con-
 ceive so small a part of God here about the earth; how little,
 little, is that we conceive of Him, when we go higher? If
 He be wonderfull in His foot-stoole, thinke we, and thinke
 seriously; *How glorious is He in His Throne?* This medita-
 tion should not be passed over untill it hath wrought us
 from wonderment, to an holy *trembling* before Him, and a
 godly *fear*.

There is one thing more, touching the figure of the earth,
 which offers it self, and I cannot passe it by, though it is ve-
 ry ordinary and familiar, and the sense can make report
 thereof to the understanding, It is this; A circular or round
 figure cannot fill up that which hath corners; there will be
 still an emptinesse. It tells us this ordinary lesson, That

Chap. 7. § 3. the earth, and all the stuffe and lumber there, cannot fill up the heart of man, no more then wind or ashes can satisfie the hungry stomack. We may weary out our selves, and lay out our stock of time, and parts, about the encompassing of some *portion* here below; but it will not be a portion proportionable unto the nature of the soul; it will not profit, nor give satisfaction. That very seale, which made the impression, will fill up and answer the same impression, and no other for it: It is only heaven and the great things thereof, which give rest and peace, which fills up the heart, and makes it stable; removed there-from, the heart is like a needle shaken off from the pole starre, in an unquiet trembling posture, when it feelles it self, like a *Meteor*, tossed with every motion, and still in doubtfull suspence. Behold then; The heaven is before us, and Christ, in our nature, hath opened the way thither, and *There appears for us*; And thither-ward must the soul tend, if it looks for rest. The Lord Christ seemes to speake to every soul, as *Ioseph* to his brethren, & *Regard not stuffe, for the good of all the land of Egypt is yours*: Regard not the stuffe and baggage lumber here below; ye are borne for higher things; Behold the heavens; Behold all the good in those spacious mansions, is yours.

This meditation must be followed, till it hath set us loose from our spirit of infirmitie, bending us down-ward, and hath wrought our affections off from things below, and raised them upward, where the *treasure* is (which only satisfieth) thereon to fasten even upon the Lord Christ, as the portion to the soul, every way proportionable.

And woe unto us, if this meditation doth not work upon us even thus farre, for how shall we answer, our coveting an *evill covetousnesse to our house*; our *increasing* that, which is not *ours*^h; our heaping up *riches*, or rather, as one saith, *sins*ⁱ, but all this while contemning the *blessing*? our minding earth, and earthly things, wherein is such varietie of changes, and neglecting *house* or *kingdome* rather, which cannot be shaken. How shall we answer this? "It is not pos-

"sible

*Capacem Dei
non implet mi-
nus Deo, Tu De-
us diligenti Te
quantum preci-
pi, ostendes Te
et sufficis ei.
Aug. Conf. 12.
15.*

*Ἡ οὐρανὸς ὡς
Luk. 12:29.*

Gen. 45. 20.

*h Hab. 2. 6. 9.
ἡ οὐρανὸς ὡς
ἡ οὐρανὸς ὡς
et c. 1. 1. 1. 1.
lib. 2. ep. 135.*

"fible faith the Father^k, *so expect pardon* for so great a neglect; for our eager pursuit after, and care about the earth, and our neglect of heaven, and of our right precious souls, which live to all eternitie. This will be said of us, if our care be so preposterous, which was said of him^l, who had built him a sumptuous house, which he enjoyed a short time, but neglected the chiefe and principall thing, which leads to those everlasting doores, whereat the King of glory is entred in; *"In the one he proclaimes his covetousnesse, in that other, his great neglect, his extreame folly rather. So much in way of resolution to the first enquiry; What figure the earth hath, and what use therefrom."*

2. *Whence its dependance?* or how born up? It is Gods question; So He demands of Job,^m "Where wast thou, when I layed the foundation of the earth? who hath layed the measures thereof, whereupon are the foundations fastned? &c. And as it was the Lords question, so must it be His answer for there is not a man upon earth, nor ever was (clothed with sinfull flesh) that can shew the Kings matter. What then is the Lords answer? If we know the Scriptures, we know what it is, for thus they say; *He hath founded the earth upon the Seas, and established it upon the floods*". Vpon the seas and upon the floods? what finite understanding, saith the Fatherⁿ, can understand or comprehend this? when we men lay a foundation, so the Father goes on, we digge deepe, and if we meet with water in our way, we goe yet deeper, till we see the spring dried up, else we will lay no foundation; for a foundation upon water, makes a building unstable, and tottering, it cannot be a fixt dwelling. It is against the nature of water to beare up so heavy a body. It was not the stick, no nor the work of nature, though put to the extent thereof, which caused so much as the yron to swim; And it is against the nature of the earth to have its seat or basis upon such a foundation.

But Gods wayes are not as mans wayes, which may be found out and comprehended by reason. And yet (saith the same

Chap. 7. S. 32

knowing that the earth is not the basis of the world.

Chrysof. in Psal.

4. 2.

1. 1. Psal. Pel. lib. 2.

ep. 156.

Job 38. 45. 6.

Psal. 24. 2.

Chrysof. in

Gen. Hom. 13.

Neere the

middle.

Ad Pop. Ant.

Hom. 9.

Leg. Hom. pri-

mum S. Basil.

in Hex.

2. King. 6. 6.

Chap. 7. § 3. 1. same Father) *Why dost thou wonder o man ? If thou wilt wonder, thou shalt never cease wondring, for into whatsoever creature thou wilt pry into, thou wilt finde an unlimited and boundlesse power*, much more then, in the bearing up of this massive body; And to this power thou must be brought, else thy understanding can never fix but be as unstable, as the waters: We must be brought to this; even to the power of God, for hitherto all the answer, that the sacred Scripture makes to this great and grave question, tendeth. *He hangeth the earth upon nothing*, saith *Iob 9*: upon nothing? nothing can beare up nothing; yea but the earth hath pillars; so we reade also; *The pillars of the earth are the Lords, and He hath set the world upon them*: The meaning thereof is this (though some bend the interpretation otherwise to their own end, according to the sicknesse of their fanſie) That these pillars are our North and South poles, amidst whereof the earth is placed, which confirms unto us the singular power & providence of God, saith Trem. and it is as much as is implied from that text; I meane the singular power of God therein, for that is intimated by those words past all question. Another sacred Scripture saith thus: *He hath founded the earth upon her own Basis, that it should not be moved for ever*. That is, till there be a new heaven, and a new earth. And this answer comes neereſt to our sense, and is most ſutable to our understanding, though farre exceeding both sense and reason; That the Lord hath given such an occult and hidden propertie to the earth, that it should beare up and poyſe it ſelf with his own weight; that it should be, as the Philosopher ſaid, *a place to it ſelf*; and it is as impossible, that it should leave its place, as for a ſtone to tend upward. But ſtill in our ſearch and enquiry here, our reaſon leaves us in the darke; we muſt referre this, to the head of that boundlesse power, before mentioned, and there leave it amongst the wonders * and ſecrets of nature, or rather of His Art, which is beyond our ſkill to finde out.

Only this every childe knows, and he it is whom we would

ad primum dñm aut.

226.7.

* 1 Sam. 2. 8.
Carduus Poli.

f Reade Pol.
Vng. lib. 4. ca. 9.
Where they
would make us
believe that
Ama prophesied of Cardinal Pole, or others the Popes Cardinals, ſo making them elder then the Moon.

* *Finclawie terram super bases ejus Trem.*

Pſal. 104. 5.

* *Terra in ſe locus eſt.* Pſin.

Hiſt. 2. 65.

* *Inter Arcana nature.* Alſted de Terra.

would instruct, That every building must have some *pillars* Chap. 7. §. 3. 1.
whereon to depend, and beare it self up, this the childe
knows: If then the childe be asked, what or where are those
pillars, that beare up the earth? It must needs answer, That
pillars it hath none, as other buildings have, to support the
same; and support it self it cannot; an invisible hand there
is, made bare of flesh, that gave the earth at first a being, and
ever since a subsistence, poynting it with his own weight, and
so, as the Prophet of himself, beaving up the pillars ^{there} of; ^{Psal. 75. 3.}
so the childe will answer, and from thence he learns
that, that is of the greatest force and strength, which is least
exposed to the eye. In earthly things we finde it so; we
heare how the thunder (Gods voice) roareth, we see it not;
we heare how the wind renteth our houses and stocks up
trees; we see it not; we heare our ^{voice} and a sound (that
which poseth all the naturalists in the world) we see it not;
The more remote from the senses any thing is, the more
divine and admirable: Nay, if a *naturall eye* could perceive
it, there were no *divinitie* in it at all. *That is best seene, which*
is not seene; That is (as our *Jewel* interprets it) we see more
certainly with our *faith*, then we can see with the *eyes* of our
body; they may deceive, the eye of the soul cannot; But I
am too high, if as children in knowledge, we understand
not earthly things, how can we heavenly? The arme of
flesh is too short here; nature is at a stand; I give but an
hint only to helpt it out, for here nature will ever stick, till
an invisible hand, I meane, an Almighty power, helps it
out; and raiseth nature above it self: *For by faith we under-*
stand, &c. Heb. 11. 3.

I would aske one question more, and it is according to a
childish supposition, but best agreeing with his understand-
ing and conceit. Suppose the earth did hang, like as our
deceived sense presents the Sun at its setting, popping down
behinde the next hill; or, like a stone, still dropping into
the water; suppose it so, I would then aske, whether should
the earth fall? It must needs be answered according to the

Laſt lib. 7. cap.
9. M. Felix p.
22. in fol.
See Hiſt. of the
World lib. 1. cap.
10. ſect. 10.
Laſt lib. 2. 2.
Magis videtur
quod non vide-
tur B. Jucl. ar-
t. 8. pag. 402.

Chap 7. 5 3. 1. same concept, *That it must fall into the lap and armes of heaven*; And this is, as if we should say, *That the creature falls into the armes of Him, who holds it up*; which secureth the stabilitie of the same; That there are, as the sacred Scripture saith, *everlasting hills and perpetuall mountaines*: Habb. 3. 6.

It secureth also (and it is a principall thing) The stabilitie and firme foundation of the Church, and the true members thereof; They are an everlasting foundation also, they stand fast, like *Mount Sion*, fast for evermore. The gates of hell, (power, and policie) shall not prevaile to remove and unbottom them; so fast they stand; for how should they fall, or which way? which way soever they fall, they fall into the *armes* of Him, who supports them. They may be turned by the gyants of the world (as Mr. *Dearing* calls them) from *post to pillar* as the proverbe is, and, from the pillar, separated to the foure winds; and yet they are upon their *basis* and *bottom* still. All their shocks cannot put them off thence. How so? They are in the same hand, that holds up the earth, in Gods hand; *He loveth His people*; *All His (Israels) Saints, are in thy hand*^a; And we must all grant, That what is in Gods hand cannot by force or fraud be throwne out. Oh how sure, how secure that *building*, which God beares up! and the Corner stone whereof, the Lord Christ is! how sure and certaine is their dependance; who having nothing, can yet root themselves upon Him, who hangs the earth upon nothing! So much to the second enquiry, and the use there-from.

3. The third is touching the magnitude thereof; And this our sense reports to be a massive body, according to all demensions, but therein exceeding both sense and our finite understanding. And yet, we must needs conceive also, That this is, as it is absolutely considered and in it self; for, if we take the earth comparatively, wick respect to the heaven, it is, and our sense reports it so, but as that *center* or point, where the foot of the compasse stands, to the *compasse* or

circum-

^a Deut. 33. 3.
Zem.

circumference round about the same point : So as if the earth Chap. 7. § 2. 17
could be beheld down-ward from the highest starre, which
may be supposed, though it cannot be through a double im-
possibilitie, the *opacitie* of the earth, and the contrarietie to
sense, it would seeme as little, and lesse unto us there above,
then the starre doth seeme to us below. The scoffing ^b Phi- ^b Lucian Icaro
losopher makes this consideration very usefull, for what ^c Menippus.
hinders, but that a scoffer may in some things speake the ^c Ruckem dicere
truth, and make the same truth usefull. ^c verum, &c.

But this is certain; They who are risen with Christ, whose
affections are upon their *treasure*, which can be no where
but in the heavens, for there Christ sitteth, they are filled
with the beautie and glory thereof; filled I say, as we read,
the house was; The *priests* could not stand to minister, for
the *glory* ^c of the Lord filled the house of God: so is their house
filled, their soul I meane, with the glory of the things of
Christ, that the world can finde no roome within their
house, so filled with glory. The world is indeed as it is, but
as a point to them, and they are at a point for it; heaven is
before them, and the great and durable mansions there, no
matter for the stufte of the earth; let her keep her gifts, her
pleasures and profits; for as the brother said, they have
enough; they have the pearle; for they bid to the price of
it, they have it, and they have *enough*.

And so much to the three demands, or enquiries, touch-
ing the earth; the resolves thereunto, and instructions there-
from.

1. It followes, that we take a generall view of the things
on the earth; And behold variety of objects; all to refresh
and comfort, to instruct and humble me. I have no sooner
set my foot abroad, but presently I see, There an hill, here a
dale; There a barren ground, here a fruitfull: There good
fruit, here weeds ^d: There the sheep feeding, here the horse
and oxen ploughing: There the sheep giving us her lambs,
and her wool; here the cow giving her calf, and her milk;
so we have from both, first an increase, and then their flesh;

O 2

cloth

^d διὰ τὴν αὐτὴν
ἀπορίαν,
Chrysost. in Gen.
cap. 2. Hom. 17.
ἀνὰ, &c.
Basil. in Hex.
Hom. 2.

^a 1 Chron. 9.
13, 14.

See Chrys. Ad
Pop. Ant. Hom.
15.

Chap. 7. 5. 3. cloth for our backs, and food for our hunger: There I see herbs, flowers, trees, leaves, seeds, fruits; perhaps now in their winter and withered quarter; or in their Spring-time, and new dresse, receiving a new life again: whether so or no, they give cleare evidence, that what is quite rotten now, shall revive again^e. Here I see an hedge, and as much care to keep it strong, as there was to plant the field, with any of all these. There I see the Behemoth, (beasts) so called for her greatnesse; here the little worm, retiring into its hold, and earthing it self, in case it feelles the least touch. I cannot reckon up what I see; but if I do no more but see,

** In resurrectionem futuram, omnis natura immutatur. Expectandum etiam corporis vestit. Minut. Felix.*

p. 24. in fol. l. 19

The Spring is the resurrection of the year; And consonant to reason it is, That man, for whom all things spring and rise again, should have his spring and rising too.

Testul.

† Heb. lect. 5. c.

1. vers. 10.

*Reade Isid. Pe-
lusi. lib. 2. cp.*

135.

the mule, and the horse and the ox do as much as I. *If we see nothing in the heavens (they are Mr Dearing's words) but that they are light and above our reach; the horse and mule see this as well as we. If we see nothing in the earth, but a place to walk in, or to take our rest upon it, the beasts and fowls see this as well as we. If we see nothing in our gorgeous apparell, but the pride of a goodly colour; the peacock seeth that in her feathers: And if in all our refreshment from the creatures, we know nothing but the pleasure and sweetnesse of our sense, the hogge and swine have here as great a portion as we. To be short, if hearing, seeing, smelling, tasting, feeling, be all the comfort, we can finde in the works of God; we have given our preeminence to the dumbe-
Creatures, which have these senses more exquisite then we, and we have turned the hearts of men, into the hearts of beasts; who with wisdom, prudence, understanding, knowledge, reason, can do nothing. And the words of the Prophet are fulfilled in us: Man when he was in honour, had no understanding, he was compared to the bruis beasts, and was made like unto them. Therefore the beholding the works of God, must affect us more then so, else we shall be but as the beasts, and below them.*

We must learn, according as the works of God are thus before us, so to behold them and take the pleasure of them, that we give glory to God in all that He hath done. When we see the heavens, we must see His greatnesse, who was able to set such a covering over the earth. When we behold the earth;

we must behold His providence, who hath ordained such a place of nourishment for all creatures. When we look upon the unchangeable course, in which all things are established; We must look upon His constant wisdom and goodness, who in a stedfast purpose hath extended His mercies over all His works. In the least of all the Creatures of God, when we see wisdom, power, glory, more then all the world can reach their hands unto, we must humble our selves under His high Majesty, before whom no King, nor Prince, no power of the world hath any account. So saith Mr Dearings words.

I adde for further illustration of the beauty of the Creation: That the beholding the works therein do serve to instruct and humble both. I see all these, and what ever else I do see, all in their ranks glorifying their Creatour, and serving man, who of all the works of Gods Hands, once the most glorious, is fallen out thence and from his station, rebels against his Maker, and now is called, as he is, *A transgressor from the wombe*: and so makes the creatures groan under him; serving in bondage and in weariness. This consideration instructs and humbles very much, if it come home.

So also, if we consider, how little it is, that we understand of all that varietie, which we do see. *If, saith the Father, thou shouldest come into a Physicians or Chirurgions closet, how small a part couldest thou understand, of what thou seest there? If into a Carpenters, Painters, or Smiths shop, in how many things wouldest thou be posed there? Thou couldest not tell what the workman can do with this little thing, or wish that, but thou must be forced to acknowledge a skill in him, beyond thy apprehension; Nay, I will go lower with thee yet, saith the same Father; Go to the bee-hive, (where thou mayest note by the way, and it is of great use; That which is not good for the bee-hive, or for the whole swarm, cannot be good for the bee)* "see whether thou canst understand that curious art; from the bee, go to the pismire, see whether thou canst understand her wayes and work; from thence to the spider; consider

Chap. 7. § 3. 1.

Chrysost in

Ephes. Hom.

19. u.

Mat. Aur.

Ant. Medit.

lib. 6. sect. 49.

pag. 94. See

Cic. Offic. 3.

p. 141. Chrysost.

Ibid.

Phia. Nat. Hist.

lib. 11 cap. 5. 6.

7 8. & 10.

Chap. 7. § 3. 1. "her *web*, and her *house*; Then to the *smallow*, and mark her *nest* and the workmanship there; And if thou hast understanding herein, then be bold to enquire into Gods works, and to search them out to the bottom; but if not, then enquire not, but rather admire and break forth into praise; For, if in these creatures, thou art forced to acknowledge an art beyond sense in beasts, or apprehension in man; how much more then, when thou lookest abroad into the great shop of the world must thou needs acknowledge, the Creator and Disposer of all these, is wonderfull in working, and His wayes past finding out. ^k *Zophars* question is a strong negation; "We cannot by searching finde out God; we cannot finde out the Almighty to perfection. The *secrets of his wisdom* are double to that which is, we understand not the least part of His works. And (which is our great fault) what we do understand in our measure, we do not make use thereof according to our measure: But this we must acknowledge that He is good to us and the earth, even in those things, which we count hurtfull, and know to be poysonfull; even in the *toad* and in the *serpent*; And then we must conclude, *How great is that goodnesse, which makes the worst things good!*

^l *Deus itaq;
Artif. x magnus
in magnis ut non
minor sit in par-
vis, &c. Aug.
de civit. lib. 11.
cap. 21.*

*Nusquam natu-
ra magis tota
quam in mini-
mis. Plin.
Nusquam poten-
tior natura
quam in maxi-
mè fragilibus.*

And he is infinite in power and skill in the smallest as in greatest of His works; In both we must see the footsteps of a *Deitie*, how they carry a mark imprinted in them of the power and Godhead of the Creatour. For he that made the greater and more excellent Creatures, made also the least and most contemptible: And as His power is great in the *greatest*, so not one jot lesse in the *least*. There is not the smallest creature, whereof there is not some need and use to set forth the glorious power of the Great God, when He shall please to use it for such a service. We may observe also, that mean and small things discover the skill and art of the workman better, then the greater things, and more excellent: Examples whereof are common and familiar. And sometimes also, small things can help to discover the great, better

better then the great can discover the small; So He hath
disposed it, who doth many times choose the weakest things
to confound the strong, and simple things to confound the
wise.

It is a good note, which the Learned *Advancer* gives us,
"We see how that secret of nature, of the turning of iron touched
with the Loadstone towards the North, was found out in needles
of iron, not in barres of iron. And this I have added; that we
may take notice of the power and wisdom and goodnesse
of God, As in mountains and all hills, fruitfull trees and all co-
dars; Beasts and all cattell; So also, in creeping things such de-
spicable creatures"; For I see that all the hostes of men,
though they should joine their strength together, cannot
make the least of these creatures, which I see; not a creep-
ing worm, not the flying dust, where-from I must conclude
as the Prophet before me; "all nations before Him are as
"nothing, and they are accounted unto Him lesse then no-
thing, and lighter then vanitie it self": This use the Prophet
could make of the smallest dust, when it came into his eyes.
We should not neglect the least *atome*, or *mote* in the Sunne,
for that also gives us an instruction. It was spoken to the
praise of a Prince excellently learned; That he was a carver
or divider of *cumino-seed*, which onely noted his patience and
setled spirit to enter into the least and most exact differences
of causes. P

So much to the generall view of the creatures upon the
earth, for we are yet no higher; particulars here, (unto us)
are infinite, and to insit upon *generalls*, is to walk in a *maze*:
Therefore I shall single out two creatures from out of the
throng, for the singularitie of natures work in both; the
one, the greatest, that goeth on earth; the other the small, it,
that creepeth on the same.

It is a well known observation, and experience conclu-
deth it; That in every kinde there is the *greatest*, and the
smallest; a greatnesse, which cannot be exceeded: and a little-
nesse, which cannot be contracted: So in men, though we
should

Chap. 7. § 3.

P. 107.

* Psal. 148. 9.

10. Quicquid

essentia dignum

est id etiam sci-

entia. Novum

organ. 1. 110.

Creatorum non

in celo tantum

miramur, & ter-

ra, sol, oceano,

elephantu; cameli,

lis, &c. sed in

minutis quoque

animalibus, for-

mica, culice,

muscis, &c.

Huc. lib. 2. Ep.

21. p. 268.

* Isa. 40. 12.

17.

v cymini sector.

Adv. p. 69.

* Datur maxi-

mum & mi-

num in utroque

genere.

Chap. 7. §. 3. ¹ should not believe the narration of *Hollings-head*; yet we know there have been men of great stature, ² and we see there are *dwarfs*. So in Creatures going on the earth, and never rising higher, there is the *greatest* and the *least*; and in those two, I shall now instance.

The *Elephant* is the greatest, I shall not relate what we read, touching his ready obedience, docibleness, memory, and some other things scarce credible. Certain it is, he is *Behemoth* in the plural number, because of his massive bulk, as big as many beasts; and as the beast is, such is his strength; So we read in the Historie of the *Maccabees* ²; And upon the Beast were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices, there were also upon every one, two and thirty strong men, that fought upon them, besides the Indian that ruled him. The more loaded he is, the firmer he goes, because feeling his burden, he puts out his strength: He is the chief of the wayes of God, as we read in *Iob*; ⁴ And it is notable which followeth; He that made him, can make His sword to approach unto him: If we mark whose sword that is, it carrieth the eye to God, and teacheth the childe the wonderfull might of His power; He that made him &c. Therefore as *Iob* also saith, If we speak of strength, lo He is strong. The other creature we call the *mouse*, or *weevell*; a very little creature, the least of any, saith the Naturalist, and that little, which is, is all throat; The husbandman shall meet with it in his barne, as sure as he findes it in his cheefe; and for one, as the old Poet saith, five hundred; ^{*} A great devourer it is, where ever it is, but most likely in the corn-heap. It will consume, saith he that writeth of husbandry ^{*}, a great heap of grain. Hence the instruction is; "God usually hangs the greatest weight, upon the smallest wyars; And doth the greatest works, both in a way of mercy and of judgement, by the silliest and weakest executioners."

He needs not an army of Giants, one whereof (and he was the greatest, that I think, our last Centuries have taken notice

¹ See *Plin. Nat. Hist.* l. 8. cap. 12.
² *Ver. Hist. vi. 16* & *moris pag. 71*. *Alfred Phys.* pars 6. cap. 5.
³ *1. Macc* 6. 37.

^{*} *P'ant. cur. Act.* 4. *scen.* 4.
² *Populæque ingentem sarvis acervum cuculio.* *Verg.*
³ *Maxima & minimis suspensio.* *Adv. p. 112. l. 2.*
⁴ *Hist. of the World.* A. 2. *vers.* 13. 4.
^{*} *chap.* 16. 2.

notice of) was of such a stature, that the sole of his foot did Chap. 7. § 3. 1.
 cover foure of ours *: The Lord needs not an army of such, * *Grimstone Hist.*
 nor needeth He iron charriots, nor Elephants to make a bat- of the *Nether-*
 tel fierce and terrible against a backsliding and revolted land. P. 39.
 people. When a Nation needeth a sharp knife, as the Fa-
 ther expresseth it, to cut away the dead flesh; the Lord can
 do it by despicable instruments, and yet of force and sharp-
 nesse enough to execute His pleasure; who to approve Him-
 self the God of all power, worketh great things by the
 weakest meanes. Even by His *northern Army*, the locust,
 the *cankerworm*, the *caterpillar*: * These silly creatures can
 make a *Garden of Eden* before them, a desolate *wildernesse*
 behinde them; and nothing shall escape them, verse the 3.
 If He speak the word and bid it go, the silly frog shall scale
 the palace, and the Kings bed-chamber; The rats shall take
 the tower; The mice shall consume all the provision of war,
 and in one night they shall do it; as writeth *Herodotus*: And
 so speaketh that monument there, of one holding a *mouse* in
 his hand, and bidding the beholder look up to God, and serve
 Him in feare ^b. And to relate nearer to the thing in hand; ^b *hic qui ipse di-*
 A *little worm* can devoure all the provision of bread, as expe- *scipis isu.*
 rience hath sometimes told us; and that noted story in *Grim-*
ston, who writeth; *That the corn twice or thrice sown, was as*
often eat up by a little worm, or gray snail, and in one night,
whence followed dearth, famine, pestilence, wolves ^c

Oh that man, so dependant a Creature, should carry him-
 self proudly before the God of Heaven! Who to approve
 Himself the God of all power, and able to abase the proud
 heart, hath a thousand wayes and meanes whereby to do it;
 He can by a gnat, a fly, an haire, stop the breath; and by the
 weakest means destroy life and lively-hood: We have often
 read these words, and there is much comfort in them, to
 such, who are fearers of the Lord; *Thou shalt be in league*
with the stones of the field; and with the creeping things, ^d &c. ^d *Job 5. 22.*

I remember what an old Preacher said upon these Texts, ^e *Hos. 2. 18.*
 It was this; "What great matter is it, will some man think,
 P "to

Chap 7. S 3. 2. "to be at league with the *stones of the field*, or in covenant
 "with *creeping things of the ground*, he feares no danger from
 "these ; No, said the Preacher, he doth not ; and therefore
 "being out of covenant with his God, his danger is the
 "greater, because not feared. He that feares not God, hath
 "cause to feare every thing, and that he least feares may
 "most hurt him : That stone, which lieth before him, may
 "dash out his brains, by such a meanes, as no man possibly
 "could suspect ; and the *beast* that is in his hand, and knows
 "not his strength, nor shall put it forth, yet may occasion
 "his fall. I knew a man, for he lived amongst us, who had
 "a *Barbary* horse to present to his great friend ; and stroak-
 "ing the back of the beast, and there feeling it crushed with
 "the saddle, was presently in a great rage with his man ;
 "and in that rage stamped with his foot ; the heel of his
 "boot being, after the fashion, high, slipt within the crevice
 "of the stones, (it was on a causie-way.) and he, plucking
 "his heel out again, with some heat and choler, fell down
 "forward, where a sharp stone standing above the rest, met
 "with his fore-head, and his brains, and dashed them out.

A great mercy to be at league with the *stones*, and in cove-
 nant with the *beasts*, and creeping wormes ; which we can-
 not be, if out of covenant with God.

So much to the works of God on the earth ; and to the in-
 struction therefrom, which, in this cursoric way and view
 of them, we may take along with us, " They serve to *refresh*
 "and *comfort*, to *instruct* and *humble*. God is great in the ve-
 "ry least, and to shew Himself the God of all power, He
 "can and doth bring to passe great works by the weakest
 and simplest persons and meanes.

II.

It follows now that we take a view of the great *Waters* ;
 for they, with the earth, make up but one *Globe*. In the view
 of this subject (leaving more subtile enquiries for a fitter
 place,) I behold first, their *surface* ; secondly, their *haries*
 and *bounds* ; thirdly, their *weight* ; fourthly, the *Creatures*
 therein.

I. The

1. The surface thereof; it is as the windes and weather Chap. 7. § 3. 1.
 is; if calme, the sea is very pleasing, and in some places like
 a cable; if stormy, then troubled, and raging, casting up
 mire and dirt. It sheweth us the common error, and mil-
 take we have, when we commend a person; for we say, *he*
is a very good man, unless he be stirred or moved; Vnlesse he
 e stirred? So is the sea also, a comely pleasing creature in
 her calmes; but rough and dreadfull in her stormes. If the
 winde stirre, the sea moues; if they bluster, it roares. I
 know not a consideration that may sooner calme a man, if
 in a commotion (as winde enough he shall finde to cause
 it;) But surely a good man findes a calme or makes it, even
 then, when there is much stirring about him. The windes
 and stormes properly taken, tell us what the sea is, and me-
 taphorically taken, they tell us what the man is. Our *passions*
 are elegantly called *tortures* ^c. Tortures upon the body, ma-
 ny times make the minde more secret, or opens the mouth
 against judgement, as said a *Lawyer* honest and learned; for
rackings stood not with his *law* ^e. But tortures upon the
 minde tell us what the man is; they discover a man: If pas-
 sion hath put the minde upon the rack, and the person now
 suffer no wrack in the storm of his passion, he is a man of a
 sound constitution, we cannot doubt of it; For our *passions*
 try what a man is indeed, as the stormes and windes what
 wood the ship is made of, how firme and sound it is, how
 well compact and set together; and so forth, for the use here-
 of is large.

2. The surface of the waters shews us, how the Lord
 deales with His ransomed ones, conducting them to their
 haven; For with those *travellers*, *prisoners*, *sick men*, we see
sea-men joynd, *Psalm*. 107. All those conditions fitly resem-
 bling the condition of those that seek the Lord; but none of
 all more fitly, then the latter. He findes stormes as well as
 calmes, doubts and feares as well as refreshments. He
 seeth the *works* of the Lord, and His wonders in the deep.
 According to this resemblance or sea-faring condition, the

^a Multi non-
 lam mansuetudi-
 nem pri se se-
 runt quam du
 blanda omnia
 perimuntur: at ve-
 ro qui eundem
 sort at modestia
 tenorem ubi
 pungitur & irri-
 tatur quoniam
 quies? Cal. Inst.
 lib. 3. cap. 7.
 § 4.
^c Et vino iustus
 & ira. H. 7.
^e Fortesime,
 chap. 22.
^b Poeta periturbat-
 ionem non inscru-
 tas appellat torturas,
 quod ab his se-
 creta & c. Aug-
 ment. 1. 8. p. 152.

Chap. 7. S. 3. Lord deales with His servants; they are like that ship, tossed with windes, and almost covered with waves; and they may continue so high till the fourth watch, but the end shall be a calme; for out of these great waters they shall be delivered; and through those barres they shall break, though they seem as strong as iron and brasle, and over the wall they shall leap in His strength, through whom they do all things; for the sea and the wind obey Him; so do all temptations and feares, at His rebuke they flie; if He say, *Be still*, The stormes and waves of temptation are calme and still also; which leades me to the second enquiry, that is;

Jer. 5. 12.

2. *What their bounds and barres?* Hereunto the Lord Himself answers; "Feare ye not me, saith the Lord: Will ye not tremble at my presence; which have planted the sand for the bound of the sea by a perpetuall decree, that it can not passe it; and though the waves thereof toss themselves, yet can they not prevaile, though they roare: yet can they not passe over it. There we reade, what boundeth the raging sea, and sets unto it its limits; "The Lord hath; saith the Father, *walked* about the sea with the sand; He hath *bridled* and held in the strong raging hereof with a very weak thing; it is the sand thereof, and that a worme can creep over. But yet, when the Lord hath decreed it so, "That thitherto the water shall come, and no further; and here shall thy proud waves be stayed; then shall those sands

κεῖν ἐπὶ τὴν ἀκτὴν
ὡς ἡ ἕρπηξ ἐπὶ τὴν
ἀκτὴν. Chrysost.
in Cor. Hom. 4.

Job 38 10.
11. 12.

ἡ τὴν ἀκτὴν
ὡς ἡ ἕρπηξ ἐπὶ τὴν
ἀκτὴν. Chrysost.
in Job. Hom. 4.

be to the sea as barres and doores^m, for there is the decreed bound. It had carried a greater shew of possibility to nature, if the Lord had said, I have set the *rock* a bound to the sea, and the land *clifts* as doores to the same; but then it had not so magnified His power, nor so exalted His Name, that strong Tower, as now, that the sand is the bound thereof; which wonderfully establisheth the hope of the Righteous, and secureth them, when the floods of great waters are at the neck, and even running over the head; that yet, there is a decreed bound, *so farre*, and *no further*: As in the case of *Jeremy*; the three Children; all the faithfull of God, who may

may be delivered up, even into their enemies hands, That Chap. 7. 5. 3. 2.
they, who hate them, may be Lords over them, and execute
upon them, the pleasure of their own will, which is the ut-
most extent of their chaine or bound; and yet, they shall not
do, what they think they can do, and is in their power to do,
they shall do them no hurt: The Lord sits upon the floods
and orders them, though they rise high, yet He is above
them. As the promise was of old (for that question is a strong affirmation) yron shall not break the Northern yron and
the Steele; though the enemy be hard as yron, the Lord will be too hard for them: so, though the waves roare, yet
they shall not passe those little sands, the decreed place.

I remember now the holy confidence, securitie rather of
Luther; News was brought him, that the enemies banded
themselves against the Church, and were resolved to swal-
low up Saxony, and to eate Gods people as bread, "We
will not be dismayed, said Luther, He that sits in the
"heavens laughs at their rage, and shall we cry? No, we
"will sing, and our song shall be the 46 Psalme; God is our
refuge, &c. Though the waters of the Sea roare, that is,
though the enemy threaten to swallow us up quick, yet he
shall do us no hurt, none at all: Our God sits upon the wa-
ter floods, He is above them. Wickednesse is cast into the
midest of an Ephab, a Busbell, "That is, saith Mr. Calvin, "it hath its measure, its bound, which it shall not passe. The
righteous know, That the Lord is greater then all Gods,
and, as once it was, it will ever be; "In the thing,
"wherein the enemies deale proudly, He will be above
them; The Lord rules in the midst of His enemies. And
will deliver, if not from all, as He did Peter, yet certainly
from the greatest expectation of the Adversary, He will so
deliver, that all shall see, that there is no God, that can deli-
ver after this sort. For He hath appointed the bound, which
the enemy cannot passe; though they think not so; and the
further they run, like a Spring-tide, or destroying flood,
which carryeth down all before it, the more wonderfull, in

1. Sal. 93. 3. 4.

Jer. 15. 12.

1. Melc. Ad. vitā
Luth.

1. Zech. 5. 7.

Exod. 18. 11.
Psal 110. 1.

Act. 12. 11.

Dan. 3. 29.

Chap. 7. 5 3.² the end, will Gods power appeare in opposing and stopping the same. For those floods of ungodlinesse, which rise so high, and open so wide upon the righteous, as if they would swallow them up quick, shall either break and dash themselves to pieces, with their own violence, or they shall be a means decreed, as in the former examples, and in *Ionah*, to bring them to their safe haven, the place where they would be: so mightie is God in power, and so excellent in working; and never more glorious, then, when He opposeth strength with weaknesse, in the eye of nature, and wisdom with foolishnesse, which is, as if a man should set a few sands, as barres and dores to the Surging Ocean, when the surges thereof are many degrees above the sands. So much to the second, and the establishment the soule hath therefrom. The third is;

3. *What weight these waters have?* It seemes a matter of more use to consider, how good a servant *water* is, so fire also; and how hurtfull they are both, when masters over us and ours: of use indeed to consider how good every thing is in its place, order and use, and how good service it doth therein: But then again, how evill it is, and what hurt it doth, when (through mans sinne, who hath broken his rank, and left his first standing also) it is out of that place and order. We need make no question hereof, but use a great deale. I have proposed a question, whereto every childe can make answer (but I intend the use) for who knows not, *That the waters are heavy?* Aske the beast that tugs at the wheele, when it hath told its rounds *, which it will soone learn to do, it will stand still and tell you, the water is weighty: so will he or she say, that beare it on their shoulders, or upon their heads. But this wearinesse is, and this weight they finde in the water, when they tugge at it, to draw it from out of its place; for, though it is heavy in its own nature, yet not in its own and proper place. He that diveth into the waters, and lyeth under more then would fill many Hogs-heads, feeleth no weight from all that; Nay, suppose a man were

* *Charon.*

* *Elementa non ponderant in proprio loco.*

were in the bottome of the Sea, and life within him; the water would soone choake him, but he would feele no more weight from all those billows over his head, then he would from a feather upon his backe, for the water is in its owne place, and the person ^{is} out of his; and that is the reason, why he feesles no weight, but yet he will be choaked with it. Chap. 7.5 3.2

This is of ordinary use, and thus it is applied; when a person is over head and eares in sinne, when he and his sinne are affianced, yea, marryed together; when he is *joynd* to his *Idol*, and is *let alone*; All this while his sinne is delightfull unto him, he taketh pastime in it, as the *Leviathan* in the waters, and findeth no trouble in it at all, but peace and satisfaction rather. Sin is a light matter with him, so also is pardon and forgiveness of sinne, so small a matter in esteeme now, as not worth the craving, a seeking after in good earnest, though he doth, in a customary way, and for order sake, reckon up the fift petition amongst the rest. He cannot desire ease, for he feesles no burden; nor enlargement, for he feels not how he is enthralled: And the reason hereof is, his sinne is in his heart as in its proper place and *center*, and being so, it burdens him not. But now stay a while, till this person be laid upon his sick bed; till his way be hedged up with thornes; till his *moments* come, when he must cast forth his sorrows; till he be *griped* with paines both within and without; till death look in at the windows, and sinne stares him in the face, and now is summoned to make his appearance before the Iudge of the whole world, before whom the *lying spirits* spake *truth*; much more the conscience of a man. Suppose we, I say, a person in such a case; Nay, we will not suppose it, we need but *antidote* the time, for it certainly comes and will hasten, and then put we some intergatories to this man in this case, we shall finde his minde changed. Aske him what he thinks now of the *cup of pleasure*, which he drunk down so greedily? he will tell you, he findes it *bitternasse* in the *latter end*; it was indeed like sugar under his tongue, but now in his bowels it

*Voluptate frui
maxima voluptas.*

*Non redit o-
racula nisi con-
fessus.*

*Job 1.
Natura vexata
prodit seipsum.*

Chap. 7. §. 3. 2.

vicisse voluptatem voluptas maxima, Grot.

143.

διότι ὁ γὰρ βαρὺ καὶ δυσχερὲς ἐστὶ τὸ αἰσχροπρεπὲς.
Chiff. de Anna
ser. 6. p. 946.

** Iussisti domine,
 & sic est ut om-
 nis inordinatus
 affectus sui sit
 Poena.*

f Revel. 6. 16.

g 2 Esdr. 9.

11, 12.

is as the gall of *Aspes*; and to have overcome his pleasure had been pleasure indeed. Aske him what he thinks of pardon for sinne? he will tell you it were news from heaven indeed; the best and most comfortable tidings that could be thought of. Aske him how he feels his sinne now? he will tell you, *heavy*, very heavy, the weightiest thing in the world; *sand* is heavy, and *lead* is heavy, but sinne exceedeth them all^d; it presseth down to the nethermost hell, into the deep's among Dragons. So he will say; And have I feigned all this? no sure; I appeale to the consciences of all men, that are neither a *sleep* nor *seared*: And to the testimony of all those Ministers and others, who have visited the sick, and men appointed to dye; men put in *fears*; and *knowing* themselves to be *bur men*, men in such a case as was before mentioned; I appeale, I say, to the testimony of all such, who have conferred with men *put in fears*, they will give cleare evidence to the truth of that I have said. And indeed, how can it be doubted? For God hath set it down by an eternall Decree, "That vexation and sin should be inseparable": But there is a yet clearer voyce, which sealeth this truth; for when sinne seizeth upon the soul, and the weight thereof is felt; the soul will then wish it could lye hid in the bottom of the Sea, swallowed up therein, or covered under the lowest sand of the hills or mountains foundations; This we should think on betimes, and consider it in our hearts; For sin causeth *wrath* even from the *Lamb* ^f, that meek and mercifull Saviour, and will make us hide our selves (if we could) from His face, the beholding whereof, unto the righteous, is better then life. They, who will not be taught by instruction, must be taught by pain ^g.

Other enquiries there are, (some necessary and usefull) which might be easily made, but not so easily resolved, nor so usefully. There are some qualities in the waters, which we see plainly, but not so plainly the reason of the same; "That is darke and obscure to moderate mindes, and doth but mocke and deceive the more curious, who scorne that safe refuge
 of

Chap 7. § 3.² contemplation, and commands the minde to fixe upon it. I now look back to what hath been said touching the earth and waters, that we may gather up yet further instruction from both.

We have reached almost unto the extent of mans dominion (for we are not yet so high as the aire, so high his dominion reacheth). We might have observed therein, the serviceable obedience of the beasts, which upbraideth the base ingratitude and rebellions of Gods own *nursed children*: *The Oxe knoweth, &c Esay. 1. 3.* It was an old complaint, but mans ingratitude reneweth it every day. No creature so rude or savage, that stands not in awe of man, and dreads him as his soveraigne; and will be content to be ruled, and be struck too, by the hand that feeds them.

The vast greatnesse of the *Elephant* hath not priviledged him from mans service; he hath undergone the burden of a wooden turret, and hath exposed himself to the extremities of warre. The *Camel*, a beast of incredible strength too, hath submitted himself upon his knees to receive his burden. Particulars are infinite. The Prophet concludes the truth in generall tearmes; *All the beasts of the field*, pay most obsequious vassallage to man, so the *fowles of the ayre*, yea and the *fish of the Sea*: The great monsters there, that make the deep to *boyle like a pot*, are not exempted from mans government, from them hath he *toll* of bones and oyles, and *tribute* from all the rest.

How full and convincing then is the Lords question? *Have I been a wilderness unto Israel?* No, to Thy praise be it spoken, a delightfull *Paradise* Thou hast been: Thou hast furnished man with a lightsome and delightfull dwelling place, a disloyall tenant though he be; and Thou broughtest him in unto it, as into a *paradise*, like a rich heire, ready furnished with all furniture for use, for delight, for ornament. To the intent that man should *serve* Thee, and *serve* Thee cheerefully, Thou hast made all Thy creatures to *serve* him; That he might subject himself wholly unto Thy will, Thou hast put all things under his feet; That he might be Thine, Thine

Thine only, Thou hast created all these outward things for his body, his body for his soul, both for thy self. I conclude now with the words of *Chrysest.* upon the contemplation of the Land and Sea, and that Host of creatures in both, "And all these, saith the Father, serve for the good of them, that feare the Lord, theirs are all things, for they are Christs; Thus then let me reason the case, "If these things "are done and bestowed before our eyes, let us think, what "good things are layed up for them, in the heavens, in those "mansions there? If, where they are strangers and but so- "journers, they have so much homage, so much honour, "where their Citie is, what glory shall they have there? If "where their Lord said, ye shall have *affliction*, they have "such a Ministry, so many servants, such an attendance, such "a guard, such a retinue (for the Angels are their Ministers, "The Stones and creeping things, fish and fowle, are at a "league with them, and are their servants) if so, while here "below; then what rest, what quiet, what securitie above, "there, where the Lord hath assured them, shall be the "place of their eternall rest! What and how good and great "things shall they have there! So the Father reasons and concludeth the glory of the Saints, and so much to the contemplation of the earth and waters.

*in A d rō aīqwa
tōtō nōm, a rō
aīqwa. &c.
Chryf. Hom. 22.
in ep. Ad Eph.*

The^b Aire is the next, that, which filleth up this vast and emptie place, which we see above us; and also filleth those crannies in the earth, which we see not: And whether in the waters or no, I cannot tell, but this we know, that the fishes, which we perceive not to breath, do dye without it. Of all the works of Gods hand, it is the most admirable, both for the wayes thereof, and operations therefrom. I know not which we could want of all the creatures of God, but, I am sure we cannot want aire: My *veines, arteries, nerves*, all are quickned by it, it is the soul of our breathing. If I had all that heart could wish, all were nothing, if I wanted aire; and aire must be good, and wholesome too, or else all would be as good as nothing. Therefore it is Gods great *don* to the world, all share in it; And it hath a kinde

III.

*Plin. nat. Hist.
2.8. & cap. 38.*

Chap. 7. §. 3. 3. of ubicquie; It is every where, and yet we cannot see where it is, so like it is, the likest of any to a spirit (for it is the most *bodylesse* body) by which name it is sometimes called; As we call that, for which we have no name to expresse its strange vertue and efficacy. If I could go to the furthest parts of the earth or sea, there it is; If I could climbe up to the uppermost region, there it is also; If I could descend into the lowest vaults and caves of the earth, there it would be found. It is as inseparable from a man as his conscience is, shut the windows, barre the doores, draw the curtaines all close, yet you can as easily shut out your conscience as it; The aire will come in, it will visit us in what condition soever; And if this may be said of the creature, what then of the Creator? He that hath given the creature so large a circuit, three regions of the world, hath yet appointed it its bounds; But take we heed, we limit not the Holy One of Israel. By this creature we ascend neerer to the Creatour then by any other; but yet we come infinitely short: we must not compare God to any creature, for to Him nothing is like.

The aire is pure and cleare of it self, and in its own nature, but, if it were so to us, it would not be agreeable to ours; it would be then too rare and thin, and not agreeing to our earthy, and compounded bodies; therefore, for our benefit and comfort, sometimes for our punishment too, it receives alteration, from beneath, or from above, or from about it; thence it is, that most times the aire refresheth, and sometimes poysoneth, sometimes temperately cooling: sometimes again with heate scorching. Sometimes it *candies* the herbs, and trees, and *hiderh* the waters, as with a stone^d; and then, *who can stand before His cold*^e? who casteth forth His yce like morsels; for so we must resolve the Lords question, *out of whose wombe came the yce*? And if it be said, who can stand before His cold? how much more then, who can stand before Him, when He is angry? for our God is a consuming fire.

1. Here the winds have their circuit, but where there
treasure

^d Job 38. 30.

^e Psal. 147. 17.

^f Job 38. 29.

treasure is, we cannot tell; I know what the Poets faine, Chap 7 § 3. 3.
 and what the Philosopher of the greatest experience, that
 our part of the world had, doth write hereof; But the sa-
 cred Scripture saith, That the Lord canſeth it to blow; He Psal. 127.
raiſeth the ſtormy winde, for He hath appointed them their 18. 104 1.
 work & their circuit, as He hath the treasures^h for the ſnow, Job 38. 22.
 and *hail*: And we heare their ſound and feele them too,
 but the place whence they come, we know not, nor whither
 they will, ſo ſecret is the way of the winde: And as ſecret
 is the way of the ſpirit, but more admirable in working; it
 caſteth down *ſtrong holds* too; it levells high and exalted
 things. But I am too high. This we may conceive; The
ſame wind, which now ſhaketh the leafe and maketh the feather
 to move, being charged ag^{ainſt} a mountain, would have turned
 it up from the foundation; And the ſame ſtrength that bloweth
 up the duſt, if it came againſt the earth, would ſhake the bottoms
 of it. And this ſhould make us feare before Him, that whatſoever
 He hath done, whether it ſeeme great or little, we ſhould confeſſe
 His handy worke, and according to His greatneſſe ſo we ſhould ho-
 nour Him, that whatſoever He hath commanded, whether it ſeeme
 weightie or little, all our obedience ſhould be ſtreight unto it. Theſe
 are M^r Dearings wordsⁱ; I adde this; All the winds with-ⁱ Heb. 1. verſ 3.
 out, though never ſo raging and boiſterous ſhake not the
 earth; which is of ordinary uſe. If a man have peace within,
 no matter what troubleſome blaſts without; they ſhall not re-
 move him.

2. Here likewise is the kingdome of the winged Crea-
 tures, where they have more ſcope then the greateſt Mo-
 narch on the earth; and more aire-roome, then the ſhip
 hath ſea-roome, when it rideth on the wideſt Ocean. And
 more ſecure theſe creatures are then we, for their proviſion,
 though they ſow not, neither do they reape, nor carry into
 their barn, for your heavenly Father feedeth them; And doth
 He ſo? even the young raven, a forſaken creature, thrice
 mentioned in the ſacred Scripture, the more firmly to eſta-
 bliſh us in a providence; for the Naturaliſts ſay, the old ra-
 ven forſaketh her young till they be feathered, but our

ⁱ Heb. 1. verſ 3.
 Lect. 2.
 Tranquillus do-
 minus tranquil-
 let omnia: quie-
 tum aſſicere qui-
 eſcere qſt. Cal.

Chap 7.5 3.3. *heavenly Father feedeth them*; how much more then, those, who trust in Him, and roule themselves upon Him for provision; They are of more worth then the ravens. How great should be the securitie of the Righteous, that the *Lord will provide*; He will take care for their provision; as He doth for their protection. *Oh be thou, saith Chrysostome, as secure as the birds ^k are, that thy heavenly Father will feed thee too.*

^b *Aves sine patrimonio vivunt.*

M. Felix in fol.

p. 25. lin. 19.

quoniam non habent

domum et substantiam.

(Crys.) ad Pop.

Ant. Hom. 12.

Here also, I mean, in the aërie regiment, we see the great vessels of water, rouling over our heads, and it should be wonderfull in our eyes; for we cannot understand the *balancing* thereof. He that upholdeth all things by His mighty power, upholdeth the clouds, and divideth a course for their rain, making small the drops thereof, so as they distill upon man abundantly, and in a way of mercy. He it is, who maketh strong the bond of the cloud, who gives it a retentive facultie, whereby the water is bound up within it, as with a swadling cloth; for so we must resolve the Lords question, *Who¹ hath bound the waters in a garment? Even thou^o Lord, hast done it, we know Thy Name, and Thy Sonnes Name; for thou art wonderfull^m*: If the Lord should unloose this bond of the cloud, this retentive facultie, then would the water fall, as through a floud-gate, or from a *spoute*, not breaking into drops, but in one body with a resistlesse violence; as sometimes our countrey-men have observed it¹, when the violence of the *waters fall*, hath laid the ridges of their land equall with the furrows: But more ordinary the rain falls so amongst the *Indians*, who call the falling thereof, in that resistlesse manner, *The spoutes²*; So writeth *St Walter Raleigh*; but the Scripture calleth it, I think, the *great rain of His strength*.^o And if it fall with such violence, who then can abide the *viols* of Gods wrath! Who can stand under the *spoutes* of His displeasure! The wicked shall be driven before the *tempest*, as the chaffe before the winde. But to the matter in hand; certain it is, *This cloathing the heavens with blacknesse, and making sackcloth their covering*^p; This *balancing* the clouds, and binding the waters within

¹ Job 26.16.
and 36 27.

² Prov. 30.4.
Isa. 9.

³ *Hist. lib. 1. c. 7.*
§ 6.

⁴ Job 38.6.

⁵ *Esay 50.3.*

within them, as within a garment, thence making the water distill by drops; all this must be taken notice of as the wonderful work of Him, *Who is perfect in knowledge* 9. And upon the power of this *Mighty Hand*, doth the faithfull soul say it self; Faith can never be at a stand, for, whether the Lord gives rain, or restraineth it, because of our back-sliding; yet behold a glorious dependance; faith limits not the holy One of *Israel*, nor bindes Him to naturall meanes; Who did make the earth to bring forth before He set the Sunne in the firmament, or made it to rain; and filled the valleys with water, when there was neither winde nor cloud.

3. Hence it is that the thunder is heard, whereat the heart trembleth, and is moved out of its place^u: but the heart soon setleth again, when the noise ceaseth, for it hath learnt the reason thereof: And yet, it posed the heathen, and almost made him cease from his own wisdom, when he heard it thunder, but saw no cloud; then it was the voice of the Lord sure, and is it not the same voice, though the cloud appeare, and appeares never so thick and dark? His voice it is, and acknowledged so to be, when it hath astonied the mighty Potentates of the earth, as His lightnings have made their hearts to tremble, like a needle removed from the load-stone, or leafe in the Forrest tossed with the winde: For God thundereth wonderfully, with the voice of His excellency; great things doth He, which we cannot comprehend. Out of the midst of water, the Lord fetcheth fire, and scatters it into all the parts of the earth, astonishing the world with the fearfull noise of that eruption: And hard stones out of the midst of thin vapours^y. I can say no more to it; but some have trembled at the roaring of this voice, and some have mocked; but the mockers have been strook down dead in the place, to teach us, That with God is terrible Majesty, and touching the Almighty we cannot finde Him out; But let us heare attentively the noise of His voice, and the sound that goeth out of His mouth; He directeth it under the whole heaven, and His lightning unto the ends of the earth; after it a voice roareth^x.

And

Chap. 7. 5 3. 3

Job 37. 16.

Jer. 14.

Leg. 1. 1. 1.

Hex. 11. 5.

P. 47.

2. Kings 3.

Job 37. 1.

Hv. car. 1. 1.

al. 3. 1.

D. Hall. con-
temp. creat.

Job 37. 23. 4.

Chap. 7. §. 3. 4.

*Pro a communia
sunt naves disti-
nas fessere, tellus
illo modo se-
mentis. Plin.
nat. Hist. lib. 7.
cap. 2.*

b Job 38. 22.

c Dou Bart. 2 day.

d Verse 13.

e Job. 10. 11.

f Job 37 23.

g Verse 12.

h Psal. 148. 8.

III.

i Esay 58. 14

*k Chrysost. Hom.
ad Pop. Ant.*

And here we may take notice of *snow*, (the *a muck* of the earth) and of the *hail*, which *pruneth* without a knife *b*; but we cannot enter into their *treasures*, even that is a knowledge too high for us *c*; but this we know, for the Lord hath spoken it, *He hath reserved these against the day of battell and warre* *d*; For more have been consumed by the fall of hail-stones then by the dint of the sword *e*; that we may acknowledge touching the Almighty; *He is excellent in power and in judgement, and in plenty of justice* *f*. *All these, the lightning and the thunder, the snow and the hail do whatsoever He commandeth them upon the face of the world in the earth* *g*; *Fire and hail, snow and vapour, stormy winters fulfilling His word* *h*.

And now our eyes are in this ascending line, as the minde of a truly wise-man, (*who delighteth himself in the Lord, rideth on the high places of the earth, is fed with the Heritage of Jacobi*;) His minde is above the windes, and stormes and clouds, where all things are calme, serene and quiet. And I know not how high our eyes discern, but this is not the least wonder; That our *visive* facultie can ascend to high, and not be tyred, is the wonder indeed. *The foot is quickly tyred, not so the eye*: Good reason for that, saith the Father *k*; *but a gracious providence in it too*; because, of all our members, or servants, none so necessary upon all occasions as is the eye: *And therefore that must not feel a wearinesse as doth the other faculties, that it may be quick and expedite upon all services*. The eye can through this large perspective of the aire (by which medium, I can shew a childe and make it understand, what is a diaphan. or transparent body) the eye can behold the highest starres, and in the twinkling of an eye, that short moment of time, the eye can do it. And this is an height, that cannot be measured: For, for ought I can learn, the highest starres are as high above the Sun, as the Sun is above us; and how high that is, we may judge by what the Sun and starres seem to us below. It is a mathematicall conclusion & that hath the certainest grounds of any art, that the Sun for quantitie and bignesse thereof, would make an hundred sixty earths, being so many degrees bigger; and yet, it seems to us, at this vast distance,

distance, 'no larger then a sieves bottom; and the least of those starres, is fifteen times bigger then the earth, yet by reason of that great gulf betwixt the starre and our eye, it seems but like the *apple* in our eye, or the pearl and diamond in our ring. Thus high can our eye ascend, and in a moment of time; how then can I think any thing unpas-
sable or impossible to the eye of faith? It findes a way, or as it was said of one, it makes a way through all difficulties. If God hath given such a power, or quicknesse of elevation to our bodily eye, this little candle of the body, that it shall light us through this vast *gulf*, and *void space*, unto such a distance, and with such speed; what then is the power of the souls eye, when it hath received an *anointing* from above? How much beyond those starres can that eye pierce?

The Saints shall stand and wonder with admiration^m, but they can never be at a stand, they know, whom they have trusted, and that to Him, nothing is impossible. Nay, He that did make the eye, was He, who gave a greater power yet to the eye of flesh; even to see as farre above the starrie heaven, as it is, for ought I know, to that heaven, even to the *heaven of heavens*, and to see them opened, and the crown of our glory thereⁿ. This the Lord can do, to show the might of His power, and to assure His *Antipasses*, all His faithfull Martyrs, by the first, that they shall not look to Him, or wait for Him in vain; their expectation shall be satisfied to the full, and beyond: For though that was an extraordinary case, yet this is ordinary, and secured unto the faithfull, that, whosoever is full of the Holy Ghost, who looks up stedfastly into heaven, who *sets his face* thither-ward^p; he that *girds* up the *loines* of his *minde*, (they are the strength and *Basis* of the body^r, and do imply the strong resolution and activitie of the soul) I mean then, He, who is strong in his God, and hath his hope and his heart fixed on Him; He shall see (though his outward eye have not the same clearenesse of vision) he shall see as great things as *Stephen* did; he shall see heaven opened, the glory of God, and the great things that Christ hath done for him; for which he

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shall

Chap. 7. 3. 4.

If that ascend-
ing line could
be drawn right
forwards, some
that have calcu-
lated curi-
ously, have
found it five
hundred yeares
journey unto
the starrie
heaven.
Dr. Hall con-
temp.

1. Thes. 1. 10.

Acts 7. 55.

Bright. Revel.

2. 13 P. 33.

Luke 9. 51.

1. Pet. 1. 13.

Chrysost. in cap.

6. ad Eph. Hom.

22.

Chrysost. serm.

24. de sermo vi-

gi's pag. 81.

Chap. 7. 3-4 shall be admired of all the Saints in that day. So much to that, which seemeth not the least wonder; that God hath given our outward eye such an elevation of sight.

And now that our eye is thus elevated, what, and how great are the things, which we do see? We cannot give answer, nor make report thereof. I do not wonder, that *Paul*, whom the Father elegantly calls an *earthly Angel*^s, and an *heavenly man*, that he, being caught up into the third Heaven, could not utter what he heard there; for it was unutterable. He, whose eye is but upon the outside of that paradise, beholds such great things there, that we cannot utter, nor comprehend what we see.

^s Chrysost. Tom.
1 de panit. continen.

There I see the heavens stretched over me like a curtain; thence it hath its name in Hebrew; but in Greek and English, a *firmament*; because it is firme and fast: This I see, because it seems to terminate my sight; but I know not what I see; nor know I, how He buildeth *His stories* (spheres) in the heaven²; but I know it is fully called the *firmament of His power*²; And that is all I can say of it, for the out-spreading of that *Canopie* is unutterable and unconceivable. There I see those fierie Globes, each of them many degrees bigger then the earth, yet in comparison with that out-spreading firmament, each of them but as a diamond on the ring or point in a circle. If I think upon the glory of the Creator, as I should do, (for if these be so wonderfull, how much more wonderfull is the Creator hereof?) This thought thereof swallows me up as a drop in the ocean; How farre beyond the scant compasse of mans understanding is it then, to conceive of the glory of His Saints? for it is said, *They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the starres for ever and ever*²; nay it is said, *They shall shine forth as the Sun; y* nay more, *They shall be like unto Him at His appearance*². And surely though this glory be incomprehensible, yet our understanding may conceive and comprehend that so it is; for if the Lord hath beautified the outside of their palace, or heavenly mansions, with so much glory,

* Amos 9. 6.
* Psal. 150. 1.

* Dan. 12. 3.

* Mat. 13. 43.

* 1. John 3. 2.

glory, what is the inside, and the glory there within? I cannot think that strange, which followeth, that *he, who hath this hope, purifieth^b himselfe*; for certainly, none but the pure in heart can enter in there. I see now, how necessary it was, and that so it must needs be; *That Christ should give Himselfe for His Church, that He might sanctifie and cleanse it with the washing of water by the word: That he might present it to Himselfe a glorious Church, not having spot nor wrinkle, or any such thing: But that it should be holy without blemish^c*; For the conclusion is *peremptory* and certain, *There shall in no wise^d enter into the heavenly Jerusalem any thing that defileth &c.* And me thinks, when I read, that *Elias^e* was carried up into heaven in a *ferie charriot*; it shews me in a figure, that in the act of dissolution^f, in that moment of time, when the soul is departing out of the body, sanctification is compleate and perfected, and all remainder of corruption is, as by fire, purged away: for none but the *pure*, and the *clean*, and *undefiled* can enter in here, into this Holy of Holies, whose out-court, or out-covering, or pavement of that Court, is so glorious. And do I see all this, and do I believe it too? What, and yet go I on in an evil course? and yet do I take the Name of God in vain? If so, I do but as the devil doth, *he beleeves, and yet continues as he is* 8: But if I do not *fear* before this power and *tremble* too, I am short of the devil, for he doth both. We may think heron when we behold the *firmament* of His power, and the glory thereof, which is, as we have heard, though we have not heard the half thereof.

And yet, though thus outwardly glorious this out-court is, it must be dissolved, and by fire; What confidence can we then put in any thing we call *flesh*, or in these vile bodies of ours? If the *firmament*, that *firme* and *fast* thing, shall not still continue, of how small continuance is man, and the things of this earth, which we dote upon? But to leave that, and to raise our thoughts higher, where they should fix, we should make the same use of the glory of the third heaveg, (which is the Saints city, and countrey, where they shall be

R 2

glorious,

Chap. 7. 5. 3. 4.
 2. 1. 2. 3. 4.
 1. 2. 3. 4.
 1. 2. 3. 4.
 1. 2. 3. 4.

Ephes. 5. 26.

27.

Rev. 21. 27.

1. 2. 3. 4.

2. Kings 2.

1. 2. 3. 4.

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Chap. 7. 5. 3. 4 glorious, and crowned with life, and for ever with the Lord of life, whose Majestie shall shine in perfect beauty before them) the same use, I say, we should make hereof, which the holy Apostle makes, touching the dissolution of this out-court or firmament; "seeing we look for such an heaven, wherein dwelleth righteousness, what manner of persons ought we to be in all holy conversation and godlinesse?"

2. Pet. 3. 11.

Chrysostome makes a larger use of this contemplation, and it is of use indeed. His eyes were fixt upon that out-court, beholding the excellent beauty thereof; upon which contemplation thus he speaks, and this the philosophy he gives.

"If these parts of the heaven turned toward us, are so bright and glorious, what are those upward and inward parts!"

1. 6. 10. 11. 12.

Ad illud caelum

caelique terrae

nostra caelum ter-

ra est. Aug. Conf.

l. 12. cap. 2.

h. 12. cap. 2.

h. 12. cap. 2.

h. 12. cap. 2.

h. 12. cap. 2.

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h. 12. cap. 2.

"How exceeding glorious that *heaven of heavens*!"

"And yet, as if this *glory* were not worth the seeking after, we stand greedily *gaping* and catching at the *shadow* of

"things, and let go *great things* of a durable substance: So he goes on, and that which follows is yet more notable. When I

"think on the beauty, clarity, *glory* of this *heaven*, I finde my

"thoughts can fetch a wide compas, yet I have not a thought

"to measure this *glory* withall: my thoughts are infinitely

"too short here, but this effect I finde, they cause not more

"wonderment, then *mourning*; In the thoughts hereof I must

"needs *weep bitterly*, and my spirit must mourn within me!"

"For when I rise to that *height*, I am presently as low again

"in the thought of my *fall*: When I behold that *Glory*, with

"the same eye I must reflect upon my *miserie*; O from

"what excellent things are we fallen! from what happi-

"nesse are we *estranged*? I say well, *estranged*! for we carry

"our selves as strangers to that city of rest and happinesse:

"We exceedingly busy our selves, and unnecessarily in our

"*Thorough-fare*, as if there were our abiding, and our place

"of rest, and no countrey above, no *glory* there; Yet such a

"*Glory* it is, as no tongue can expresse it, no thought can

"reach unto it. Tell not me now (so the Father goes on)

"of hell, and what the damned feel there"; tell me of *hea-*

"*ven*, if thou wilt move me, and the exceeding *glory* there:

For

"For I tell thee, that the *pain of sense*, (as the learned call Chap. 7.5 3 4
 "them) the pain the body shall feel in hell, will not be so
 "keene, sharpe, and fretting (though sharp and fretting they
 "will be, past all expression;) yet not so fretting, as will be
 "the *pain of losse*; losse of heaven, and the exceeding glory
 "there. This losse, this, will be most tormenting; Thoughts
 "thereof will sinke the soul into that pit, like a stone or
 "lead in the great waters; This, I say will be the fretting
 "worm, the tormenting thought, *what I have lost what happi-*
 "*nesse I have false from*; More tormenting it will be, then
 "the lowermost hell, and the utmost wrath there. And ο αὐτῶντος γὰρ ἐν τῷ
 "this thought will adde much to our torment; *For what a* χαλῶνται οὗτοι.
 "*toy, a trifle, a thing of naught, we have forfeited this exceeding*
 "*weight of glory*: so small a thing it was, that it will be
 "justly said of us, *we despised our birth-right*. For this great
 "*deceiver*, be it Satan, or our own heart, (deceivers both)
 "he gives us *small things* P, a puffe of honour, short pleasure, P τῶ μὲν γὰρ.
 "transitory riches, poore, base, emptie, shrunken things:
 "he takes from us *great things* Q, a *weight of glory*, it con- Q τῶ μὲν γὰρ αὖ.
 "tains all, *an exceeding excessse of glory*, it cannot be exprest:
 "but all this he takes from us. He gives us *dyrt*, he depri-
 "veth us of the *pearle*: he presents us with a *shadow*, he
 "robs us of the *substance*. And here we are without excuse, P τῶ μὲν γὰρ αὖ.
 "for hereof we cannot plead ignorance, it being the daily
 "voice of all the creatures under the Sun, sounding lowder
 "then the loudest trumpet; That they are as *grasse*, and τὰ κτήνη ὡς ἡ ἄνθος
 "the *beautie* of them as the fading *flower*, vanitie, or lighter P τῶ μὲν γὰρ αὖ.
 "then so, if ought can be; and such things are the very best
 "this *deceiver* can give us; but he takes away such things,
 "as we heard, and as we must conceive them to be, if we
 "behold the out-court or pavement of that Holy of Holies.
 This large use the Father makes upon this contemplation, as
 we may better understand, and more enlarge it, if we peruse
 his 14 Homily upon the Epistle to the Romanes towards
 the end. And so much in a generall way and view of the
 firmament, and the great works of God there, which He
 hath set out unto open view, to shew us what is within, and

Chap 7. § 3 4 what manner of persons we ought to be, who look to enter into that Holy place: And withall (which is the chiefest of all) to stirre us up to presse towards the mark; And, forgetting things behinde, in our earnest pursuite thitherward, and expectation thereof, to reach out, as with necks stretched forth, after those high and great things; such they are, as the eye hath not seene, nor the eare heard, nor the heart can conceive; But such they are, unutterable and glorious, which the righteous Lord will give, to all that feare Him, and waite for his appearance; Onely shew we our selves men, not children, who for an apple, will part with a pearle, and thinke they have no losse, by that exchange: So much to the contemplation of the *firmament of His power*, the height and glory thereof.

I descend now unto that creature, which the Lord hath divided unto all nations, and with which our sense is more acquainted, but deceives our sense exceedingly: for though it discover unto us things below, yet it locks up with the clearnesse of its light and lustre, the things above. Our eye, if we marke it, will discerne much higher in a cleare night, then it can in the clearest day. In the night, we see as high above the Sun, as the Sun is above us; but in the day we have no cleare discerning of any thing, that is above the Sun, because of the clearnesse of that mightie Body, which dazleth the eye, if we look upon it, and puts it out, if we stand and gaze. And thus the heathen did; and so that light darkened^u them, that they could not rise to a glory above the creature, but where they terminated their sight, their eye terminated their worship; Therein like the countrey-man, who looking for the King at his Court, thinks, that he must need be the King, who first comes forth in most gorgeous apparel^s, though the Kings honour sets him forth, and sets up his head above others; and the glory of apparelle those, who have least honour. But I have digressed.

I began my morning instructions with the *Sun*, and with that creature, I will end my instructions from the creatures. It is called a *solitary* creature, because it shines alone, ob-

scuring

^u *Leg. Clem. Alex. ad Genes. pag. 3^u.*

^s *Reade Plut. in the life of Pericles.*

Hornerus de Virg. Regl. Sol quasi solus, Ec. Cic. de divin.

^y *Leg. Basil. Hex. Hom. 6.*

scuring all other lights with his cleareness, and being the Chap. 7. §. 3. 4
fullest in our eye.

I observe, 1. the motion of the Sunne; 2. the *beames*; 3. his *brightnesse*; And some short instructions from all; Then I shall be at the end of our walk; And conclude the instructions there-from.

1. Behold, if we can, the *Suns motion*; we cannot see it stirre, but we can see it is passed; then, by what hand it moves, and with what strength and quicknesse; no motion so quick, except that, which is like lightning in an instant; Then behold we the magnitude thereof, how massive a body it is, for it may enter into our concept: And beholding all this, we shall be filled with wonderment, and be forced to acknowledge, that Wonderfull is the Creator thereof, a mightie God.

Behold again its constancy in moving. The Sun never yet rose, nor set; nor more then once stood still, since first it was created to run its course, though to us it seemes to do both, which makes our morning and our night. It still moves, to teach us *constancy* in our holy profession; and still in its own *sphere*, and within its own *limits* and bounds, to teach us the *deconcy of order*: for when it hath touched those limits, which we call *Tropicks*, it is retrograde, and turnes back again. Some have taught, that the Sun moves neerer to the earth now, then in former times, but they who teach so, *would be taught by stripes, and their writing blotted out with sponges*; saith the learned *Scaliger*; The Sunne never transgresseth his set bounds. So much, or so little rather, to the *Suns motion*, which we see, when it is past; but the full understanding thereof is too high and wonderfull for those, who are clothed with flesh. Man cannot finde out the hand of God herein, unto *perfection*. Exerc. 99.3.

2. The *beames* of the Sun are as wonderfull also: we know their Father, we understand not their production, so wonderfully are they begotten. How then can reason carry us into a more secret mystery, *The proceeding of the Holy Ghost*? which some, whom I have known, have searched in-

to

Chap. 7 § 3. 4. to with their own light, and lost themselves in the search.
Secret things belong unto the Lord our God, but things revealed

• Deut. 29. 29. *belong unto us.*^a

• Psal. 19. 6.

• Psal. 139. 7.

See Chrysol. Ser.

2. pag. 5. 6.

• 1a. Ioh. in-

uile, ca. 10. effix-

us, sed et om-

nibus spatus

est, pariter pra-

sens ubique in-

terest, & misce-

tur omnibus; nuf-

quam caim cla-

riti do violatur.

Quanto magis

Deus, &c. a quo

nullum potest esse

secretum, tenebris

interest, &c.

M. M. Felic

pag. 27. in fol.

• Num. 23. 21.

• Mystrium opu-

lentum gratie,

admirabile com-

mercium: pecca-

ta nostra, non no-

fire, sed Christi

simi; & iustitia

Christi, non Chri-

sti, sed nostra est.

Ex nanivie, &c.

Quomodo in

peccatis nostris

dolet & confon-

ditur, hoc modo

nos in illius ju-

stitia letamur

& gloriamur.

&c. Luther in

2. fol. 22.

First then, This we finde revealed, The wonderfull power, and univerfall efficacy of those beames; for this is the conclusion from the sacred Scripture and from experience; *That nothing is hid from the beate thereof*^b. And if these beames are so piercing, so searching, *Whither then, Lord, shall I goe from thy spirit? or whether shall I flie from thy presence? where shall I hide my self, or my sin? If I say, surely the darknesse shall cover me; even the night shall be light about me. yea, the darknesse kideth not from Thee, but the night shineth as the day, the darknesse and the light are both a like to Thee. I cannot hide my self, nor my sin from Thee; but I may hide both my self and my sinne in Thee: Christ is that hiding place, a sure Sanctuary for my person, and a certaine cover for my sinne. There is no flying from Thee, for we shall be found out, but it is safe flying to Thee, for with Thee is mercy; So Austin speaks.*

This meets with a known dotage, and concludeth against it, *That God doth see sinne in His children; if nothing be hid from the heate of those beames, what then can be hid from the Creator of them? He hath not beheld iniquitie in Jacob, neither hath He seene perverseness in Israel*^c. No, He beholdeth them in His beloved Sonne, in whom He is well pleased, and for His sake, with them: He doth not behold sinne in them, to condemne, to punish them for it; for by His *sonnes stripes they are healed*; "And, this is that rich mystery of *grace*^f, (So Luther spake, who spake out of experience) that admirable exchange, when *Christ took our sins*, and gave us His *righteousnesse*; emptied Himself, that He might *fill us*; *stript Himself*, that He might *invest us*; *sorrowed Himself*, and was *consonded* with our sins, that we might *rejoyce and glory* in His *righteousnesse*. An admirable exchange indeed, a rich mystery! which magnifyeth the riches of Gods love, giving His Sonne to the world; and of Christ, giving Himself for the world, of beleevvers. But this doth not take off from Gods knowledge; what He seeth not to condemne,

condemne, and punish, He doth see, even in His Israel, to reprove and correct: And when He shall *correct* for sinne, His *Israel* shall confesse, against this vanitie, tossed to and fro; "*Thou hast set our iniquities before Thee, our secret sins in the light of thy countenance*" Chap. 7. § 3. 4. Psal 90. 8.

2. From the different operations of the beames, I note, That the diversitie of subjects, the Sun worketh upon, diversifies the effects. And this is but a conclusion of experience also; how unclean soever the place is where they come, they alter not, but work diversly, according to the matter they work upon; If upon clay, it is hardned; if upon waxe, it is softened; if upon a dung-hill, the stinking vapours more offend; if upon a garden of sweet herbs, the sweet savour more refresheth; if upon good fruits, they grow for the use of man; if upon weeds, they grow to humble him: The alteration is here below in sublunary creatures, the Sunne changeth not. Hence we learn how unreasonable that dealing is, which the Wise-man telleth us of; "The foolishnesse of man perverteth his way, and his heart fretteth against the Lord". This should not be so: but clean contrary; For, when a man perverteth his own way, and then *fretteth against God*, It is, as if the dung-hill should blame the Sun, from whence nothing can come but *light*, as from a dung-hill an unsavoury smell, which is the more sensible and offensive, the clearer and more piercing that light is: or as if a man, through inconsideratenesse taking a fall, should fret against the Stone. If God leaveth us to walke in our own wayes, or recompenseth our wayes upon us, we ought not to charge Him *foolishly*, but to charge our selves with folly; and if we have learnt so much, we have learnt a short, but a great lesson, "For it will make us continually to walk *humbly* with our God, and a continued humilitie, is a continued adoration of His Majestie; and the ground-work of an holy life, which is a continued prayer". Prov. 19. 3.

3. We may note again; That these beames of the Sun in its circuit do passe through many pollutions, and yet not polluted therewith, but remaine pure and cleane. The Sun

S

worketh

*Vera humilitas
perpetua adora-
tio, pia vita per-
petua oratio.*

Chap. 7. § 3. 3. worketh upon inferiour bodies, and cherissheth them by light and influence, yet is not wrought upon by them, but keepeth its owne lustre and distance; The Father maketh this use hereof; "How much more then, saith he, could the Sun of righteoufnesse dwell with flesh and pitch His tabernacle with us^k, and yet not be polluted by us? How-much more could that Son of righteoufnesse communicate with man, and take unto Him the infirmities of man-kinde; I mean such, which accompany the whole nature; As, *hungering, thirsting, wearinesse, griefe, paine* and *mortalitie*, yet, without any touch or tincture of sinne from all these; because, what ever were the effects here-from, were in Christ like the stirring of Chrystall water in a Chrystall glasse, whereof we have no *sedament*, no dregs in the bottom^l.

His word is light.

Gen. 1. 14.

Ser. 3. 1. Chryst.

This shews us also, who are heavenly, and the beautie of a well ordered soul: It thinks nothing in the world of sufficient worth to put it out of frame: such a soul is instructed what it should be; It should rule over things beneath, and not be ruled by them; like the Sunne, it should be under the power of nothing beneath it self. But this intire estate, this freedome from pollution is reserved for an higher place, where all corruption shall be done away: for now the soul, having so much earth about it, and so much of earth within it, which is the cause of defilement, it cannot mixe with things of the earth, and not be polluted, it cannot but receive some tainture there-from; But yet still, the soul that is heavenly, striveth after perfection, and in desire, would be in some proportion like the Sun in his race, which works upon inferiour things, but is not wrought upon by them: It desires to carry it selfe like the Sunne, above formes and stormes, in an uniforme way, in a constant course and tenour, like it self, suitable to its own dignitie, and keeping its distance. Thus we are instructed by the Sun-beames.

3. The brightnesse and splendour of the Sun instructs also, for it is admirable, and the more admirable it is, the lesse my eye is able to behold it. But such is his brightnesse, whi

which I do see, that I have a fulnesse in my vision, and from thence comfort and satisfaction, if I behold it wisely and as I am able; But if I should be prying into it, and gazing on it, I shall then see nothing at all. The Sun is the cause that I do see, but it will not give me leave to see into it; The clearnesse of that great eye will darken mine, and put it cleane out^m. And this leads me into a great secret, and high, and commands me not to search it out, nor to stand and gaze thereon, for thus I reason from that I do see: How little a part of the Sun is it, which I see? yet is it so bigge, as we have heard, and yet we see it but so bigge, as we see; and the more I see and pry into it, the lesse I see; and if I will yet pry further, I then shall see nothing at all, for I shall be darke with light.

What then can I discern of God, or how small a part of His wayes? yet if I will enquire with sobriety, I may know so much as will satisfie and comfort me; but if I enquire further and beyond my bounds, which the Lord hath set, as sacred as the Mountⁿ, I shall finde that, which will confound me; And if I will gaze there, I must *perish*. *Chrysostome* gives me a good rule, "In all the dispensations and works of God give the same silence to thy Maker, as the clay to the Potter^o."

Again, the light of the Sun is in some part hid from us, by the interposition of the Moon, sometimes of the clouds, often in the day; and halfe of our naturall day quite intercepted by the interposition of the earth, as in our night. But what then? though I am *dark*, the Sun is *light*; though I I see not its lustre, yet it is the same in our night, as it was in our day, when we had a cleare sight of it: For this we know, and reason gives it to be so, that the Sun hath shone forth clearly, and like it self, without any diminution to its light, unlesse, when the Creator thereof suffered, ever since first it was created, and set to run its race, though the earth, and the Moon, and the clouds, do eclipse the lustre thereof from our sight.

^m Solem, qui videntibus omnibus causa est, videre non possumus: radius acribus submovetur, obtusus in mentis hebetatur: & si diutius in specias, omnis visus extinguitur. *Id. Minut.*

Felic. pag. 22.
in me visus acribus
diutius in mentis
hebetatur.

Chrys. Alex. ad
Galatas. p. 29.

We must not measure an infinite God by a finite understanding.

Leg. Cal. Inst. lib.
1. cap. 13. sect.
21.

^o Exod. 19.
21.

in prophetis scriptis
et in prophetis scriptis
et in prophetis scriptis

et in prophetis scriptis
et in prophetis scriptis
et in prophetis scriptis

Chap. 7. § 3. 4 This may teach us not to judge of heavenly things with earthly eyes; for they are not fit judges sometimes in earthly matters; we know the Sun doth shine, when we have not the least glimpse thereof; and we must acknowledge, that God doth shine forth in glory; though we have no discerning thereof. He doth raigne most gloriously, in the midst of His enemies, though we perceive no such thing.

There is a way wherein God sometimes doth walk, and more undiscernable it is, then the way of an Eagle in the aire, or of a serpent upon the rock P. As is the path which no soule knoweth, and which the Vultures eye hath not seen ^q. And here our way is (mark it) not to pry and to gaze (for it is as sacred as the mount ^r) but to have recourse to this, and to be fully resolved of it, *The Lord is righteous in all His wayes* ^c. What though they are clouded to me? yet are they *righteous*, and the equity thereof will shine more cleare then doth the Sun-beam: What though darknesse is about Him, and my darknesse comprehends Him not? *Yet will I ascribe righteousness unto my Maker* ^t. What though I cannot finde Him out; nor is it possible I should, no more then I can draine the great Ocean with a mans scull, yet He is *excellent in power and in judgement, and in plenty of justice* ^u. What though a thick cloud is spread about His Throne, I cannot pry into it, yet *Righteousnesse dwells there*, that's certain; *Clouds and darknesse are round about Him, Righteousnesse and judgement are the habitation of His Throne* ^{*}. Here we must stop our reasonings, for this is the resolution to an high and mysterious question.

And so I have checked my sad and proud thoughts; that, what ever covering for sin and destruction the proud heart may suggest, (for it findes out many *inventions*) what ever plea or excuse the heart may have; why yet, when the covering cast over all people, and the vaile that is spread over all nations shall be quite destroyed, which will be at the last Day, fully, then shall the justice of God appeare so cleare and conspicuous, as that all mouthes, though now full of

contra-

^r Prov. 30. 25

^q Job 28. 7.

^r Exod. 19.

^c Psal. 125. 18.

^t Job 36. 3.

^u Job 37. 23.

Psal. 97. 2.

^{*} Αὐστηριότης.

contradictions, shall be stopped; and all knees shall bowe before the Iudge of all the world. Then all men shall see the justice of God in those His most secret and hidden judgements; Those judgements of God, which S. *Austin* termeth *secretly just, and justly secret*: So they are now, but at the Day of judgement, they shall be *manifestly just, and justly manifest*. Then it shall appeare, not onely that the most secret judgements of God are *just*, but also, that there was *just* cause, that they should be secret, or kept hidden to that Day. But in the mean time, which is our *Day*, we may learn a fit instruction from the Sun also; That as it is safest to look upon the Sun-shine in the aire, not in the beam or body of the same; they put out the eyes, the other comfort it: so is it safest to deale with the *linkes* of the *Golden chain*, which God hath let down unto us, and not with those, which God hath reserved to Himselfe: To obserue by some reflexion of grace within our own souls, whether Gods countenance shine upon us, and not to pry into that light, which no mortall eye can attaine unto, lest searching into His Majestie, we are consumed by His glory: His will must content us, which He hath revealed, without any reason, which He hath not revealed. The brightnesse of His excellency cannot be gazed upon, nor must the height of His power be disputed. To keep Gods commandments is our duty, to pry into His counsels is curiositie, which will be surely punished. Labour we to understand things that are safe, and venture not in things that be too high.

So much the brightnesse of the Sun, which will not be gazed upon, teacheth us. And so I have ended this large discourse, touching the works of God, with the consideration of that creature, which is fullest in our eye.


I conclude this walk, and the instructions there-from, as I began in M^r *Deerings* words, which he still weighed at the Sanctuary, there is not one too light. *We must consider the works of God, and in them His greatnesse, His power, His goodness, and thereby learn with all our hearts to serve Him, to glorifie*

Chap. 7 § 3. 4. *rifie Him, as our onely God. But if we be unprofitable creatures in the world, if we have eyes and see not, and eares and heare not, and the sight and use of so excellent works can stirre us up, neither to love, nor feare, nor once to know so excellent a workman, we are holden in the bondage of a spirituall Egypt, wander in strange and unknown wayes of a spirituall wildernesse, where we have neither water of life, nor any secret Manna, to satiate and and fill our faint and hungry souls: We walk in the world, as subiects of the world, and dwell on the earth, as servants of the earth: The ox and the horse do as we do, they eat, and drink, and see the Sun, and use at their will the day and night, and never consider Him, who made all these things. Let us not be like unto them, but as we have hearts able to comprehend better things, so let us use them, that we may fill our wayes with perfect peace. Let us wisely meditate in all the works of God, for they are the wisdom of God, in which we should know God, and glorifie Him, and give thanks unto Him. So we reade, when Eliphaz would perswade Iob the feare and reverence of Gods Majestie, he biadeth him behold the starres, how high they are. The Prophet Iſaiah, when he will assure the Church of the mercy of God, that He will according to His mighty power, fulfill all His promises, he saith thus, who hath measured the waters in His fist, and counted heaven with His span, and comprehended the dust of the earth in a measure, and weighed the mountains in a weight and the hills in a ballance? In meditation of these great works of God, the Prophet would teach them, to feare no man, but put their onely trust and confidence in God. So the prophet Ieremie setteth out the constant course of the day and night, for us to consider, and in it to know how unchangeable the love of God is to all His Saints. So our Saviour Christ, by the goodly colours of the flowers of the field, He would have us learn, what a fatherly providence God hath over His children, to cover their nakednesse, Who clobeth so gloriously the fading flower. The Prophet David in many places, and especially Psal. 104, doth make a goodly rehearsall of the providence of God, in ruling the whole world, thereby exhorting us to obey God, to hate iniquitie. Thus should we*

we by these exhortations and instructions teach all our senses, our eyes to see, and our eares to heare, so that in the creatures of God, we may see His glory, love His goodnesse, feare His Majestie, expresse His Image in all our conversation. So farre Mr Deaving on Heb. 4. 34. &c. where he informes us touching the Sabbath, the works thereof, and the perpetuities of the same. But I may more fitly shut up this in the words of S. Basil upon the same subject; "When I look back to behold the varietie of things, I have spoken of, then I, think
Chap. 7. § 3. 4
Lectur. 19.
⁊ Rom. 8. in
Hex. 2. p. 94.
 "I have spoken a great deal, and too much; But then again, "when I consider the admirable wisdom of the Creator in "them all, I may very well begin my speech again, for indeed I have said nothing; nothing to the incomprehensible Power, unfearchable wisdom, exceeding riches of "goodnesse, which the Lord hath manifested in all His creatures, and towards man, the Lord of them all. What remaineth then, but as He is great and wonderfull in working, so He is greatly to be praised? as His power is wonderfull, so should our feare be; as His mercy exceedeth, "so should our thankfulness in our measure, though indeed "His mercies exceed all thanksgiving and praise. So much when thou walkest by the way. And now that the Sun is departed from us, we have done with our walk: The night succeeds, and the instructions therefrom follow.

CHAP. VIII.

In this world the day and night have their course; when they cease, it will be alwayes day or alwayes night: How that instructeth. What darknesse teacheth. How we are engaged to lie down with serious thoughts of God and His goodnesse.

4.  *T* night, &c. I suppose now the Sun. set upon us, when the beaſts go out to prey, and man retires from his hard labour under the Sun. It is a fit time for a man now, to retire into himself also, and to consider not so much his little world, the severall parts, powers and faculties of the same (Though that is a point of great consideration, and would fill another book;) but how he hath employed these in the day-time to the glory of the Giver, and the good of them amongst whom he lives. This is a strong argument to presse home this consideration, even this, *That the longest day will have his night.*

§ 1. Let that man, who hath spent the day in the maygame of the world, and, as the most do, who make no account of time, nor think themselves to be accountable for it, let him ask himself, what contentment he findes in the pleasures, so eagerly pursued all the day before; and what comfort they now give unto him, now that the night is come, and his doores shut upon him? He must needs answer that they are gone and passed; and most likely they have left but a sad relish behinde. But yet if he be resolved, when he is wakened, to tread the same wayes again of sin and death, he must needs consider withall, if he have the consideration of a man, that, though now, through Gods gracious dispensation towards him, the night is and the morning will dawn; yet *a night* will come, which shall never have morning. A
night

night, when our pleasures, and profits, and honours, all that we call *good things*, and so dote upon, when all shall set and returne no more. Chap. 2. § 4.

While we live here in this world; As the morning cometh so cometh the night; and as sure as the night followeth day, so sure sorrow follows our pleasures; which may teach us not to over-joy, or over-prize our worldly contentments, when the candle of God shineth upon our tabernacle, for they are short and momentany, of small continuance: As sure as the night cometh, so sure a change will come. And here also when it is night, we know the day will dawn again, in its appointed time; "And though sorrow may abide for a night, yet joy may come in the morning; It is easie with Him to make it so, Who turneth *the shadow of death into the morning*". And the darkest time here below, may cleare up again; comfort may return as the morning doth, and when troubles do usher in comforts, they make comforts more comfortable. It is said of the *Sirens*, that they weep in calme weather, and sing in a storm^b; for they know that after a calme, they shall have a storm, and after a storm they shall have fair weather. The Morall teacheth us this point of wisdom, in the time of adversitie wisely to consider, and to look back^c to the change of things, to call to minde the time past, how it hath been: God hath set prosperitie and adyersitie, one against the other; Now the day is, but it will be night anon; now the night is, and anon the morning will be. And thus, I say, it is while we live here; just like travellers (as the father spake very usefully^d) *This life is a way-fare, here we meet with some things, which do delights us, but they will away, we must passe by them. And here we meet with some thing, which will annoy and offend us; it will away too; we shall quickly be past it, for our course is speedy; whether we wake or sleep; as men a ship board, we saile onward to the port. Pleasant and delectable things will away; our pains and griefs are of no long continuance neither, though they should abide by us all our life long; for our life speedeth like a post, or skip on the Ocean; thus while we walk like pilgrims here.*

^a Amos 5. 8.

^b Aug. de Civit. lib. 12 cap. 10.

^c Respite Trem. Eccles 7. 14.

^d Basil. in prim. mum Psal. p. 113.

But

Chap. 8. § 4.

e die novis quibus

dic. Chrys. ad

Pop. Ant. Hom.

23. p. 268.

f d'rauy' xai na

zaid, xai na nand

tin. Or. last. Chrys.

Ibid. Hom. ult.

77. u. p. 817.

But a time is coming, after the full period whereof^e, there follows a *day*, which shall never have a *night*; and a *night* which shall never have a *morning*, I mean, a time, in the closing-up whereof, there shall not be this vicissitude and intercourse of day and night, but either all *day*, and no *night*, or all *night* and no *day*. The Fathers words will declare these^f; *Here*, saith he, *good things and evil things have their course and turn, as the day, and the night; now good, then evil; now evil, then good: And as here they have their changes, so here they have their end; I speak of things of the earth.* It will be said of all our earthly contentments, as *Abraham* said to *Dives*, *we had them, we were clad, and we were fed gorgeously, deliciously, but now it is night, with those contentments and with us; we had them, but we shall have them no more: So likewise of our grievances, we felt them; this sorrow, and that burden; this pain, and that losse; but we shall feel them no more in this kinde: For death cures all diseases and pains here.*

But in the next world, good things, and evil things are everlasting. There *Lazarus* is comforted, and he shall be comforted, it shall be ever *lights* with him; in the other place *Dives* is tormented, and he shall be tormented; how long? The answer to that breaks the spirit, and causeth the greatest torment; it shall be ever night with him, for ever and ever; the thought hereof swallows the soul up in sorrow: our very thoughts cannot reach unto the length of this night, we have not a thought to measure it^g; though we know the place of this darknesse, for it is *utter darknesse* and the furthest from light; and we know the *paths* that leade thereunto, yet we can never know the bound thereof^h. How can we measure *Eternitie*? "Think we, then saith the Fatherⁱ, how unsufferable a burning-fever is, and that thou canst not endure an hot bath, for one houre, heated above its proportion; how then wilt thou everlasting burnings? "how will thy heart endure this *perishing* for ever? And consider this with it, (which that Father hath in the same place) here if thy body be burnt, or otherwise hardly used,

the

^g Drexelius 4.2.

^h Job 38. 20.

ⁱ Chrys. Ibid.

the soul will out, it will forsake its dwelling^k; but if the body fall into these rivers of brimstone, the soul must abide by it, there is no getting forth; as they were, I mean the body and the soul, joyned together like brethren in iniquitie, so must they suffer together; and no change shall they finde, no ease in their suffering; not so much as a sick man findes, in changing of his bed; or what a tyred man findes, in changing his postures, or his sides. This present life is well called *a vale of miserie*, for here are pains, perils, gripings, &c. But our death here may be as well called *a shadow of death*: But a shadow in reference to that *death*, where we still are dying, but never die; where we shall seek and wish for death, but death flyeth from us: But a shadow that to this. Think we here-on, and then we think on a short day spent in pleasures, and of an eternall night to be spent in sighes. And this is the first consideration, which may make us well to husband and improve the day of our peace, because a night must follow the day of our peace, as the night follows the day; and at the end of time, a *night*, which shall never have *day*; or a *day*, which shall never have *night*.

2. It is very considerable, that as sensuall pleasures continue not long, so the longer they continue, the more they satiate, but the lesse they satisfie; They run one after another, and in their changes, they are most pleasing; the eare is not satisfied with the same tune, be it never so sweet, but quickly it desires another; so the eye in seeing; so our taste in relishing: all our senses, saith the Father^l, have their measure, which will be soon at the top, and quickly satiated, though never satisfied: And contrary things become most pleasant by their vicissitude, and change. What is sweeter then *rest* to the wearied man? But if the rest exceeds its proportion but some few houres, this *rest* grows wearisome and *restlesse*. What more pleasant then the light? yet such is our frail condition here, that if we should have it long in our eye, it would not be delightfull: What more comfortlesse then the darknesse? yet as our case is ordinarily, we shut

Chap. 8. § 4.
^k Nemo pervallē
 dolere & diu:
 aut extinguetur
 aut extinguet.
 Sen. ep. 78.

13. *ἡσυχία καὶ ἀνάπαυσις*
 &c. Chrysost.
 Tom. 1. Hom.
 30. p. 338.

Chap. 8. § 4. out the light, that it may be more dark about us. So long as we inhabit flesh, varietie delighteth; and still the same, dulleth, satiates, yea quickly killeth.

= *Lett.* 14.

Mr *Dearings* words are notable to this purpose^m; "All delights mult have their change, and the greater pleasure is, the nearer is satietie, in any whatsoever appertaineth unto the body. Wouldst thou never so fain sell thy self to serve any thing, thou shalt finde nothing that will give thee a perpetuall pleasure to buy thy service: hunger and thirst are soon satisfied; the heavy eye-lid is easily filled with sleep; Labour hath wearinesse, and rest is soon tedious; all play and pastime, which so many make the crowne & garland of their life, this also is dulnesse in a little while, and this garland is as withered hay: another thing must come to takethis up, or rather then this should be still, we would never play while we lived.

Blessed be God, that He hath given a day and night; the day maketh the night welcome, and the night the day; so like ringers we are, best pleased with changesⁿ; or like tyred men, a little refreshed with shifting their beds, their sides, and their postures. Oh, how should we avoid these paths of death, which leade to that place, where there is no change, but from torment to torment! And how earnestly should we set our faces towards those heavenly *Mansions*, where the Saints shall with open face behold the glory of the Lord; and shall have no other change, but a changing into the same Image, from *glory to glory*^o.

* 2. Cor. 3, 18.

3. It is of use to consider, what darknesse is, and what the bounds of the same; the resolution is short; we shall finde it to be no *positive* thing, but a meer *privation*; and as boundlesse it is, as the light was, for it is but the absence thereof. If I take a candle out of a room, I do not put darknesse into the same room, but in taking away the candle, I leave the room dark: Thus of the great candle of the world; it doth not make this side of our globe dark, but withdrawing it self from our side, it leaves us in darknesse.

This is of use to informe us; That, there is no *efficient* cause

η ματολοια πάλιν
των γλυκῶν μέλισσων
&c. *Ent p. Orest.*
p. 8. ὅτι τὸς ἀνα-
βολαίς τῶν κα-
κῶν ἵπτις ἀκκ.
Herec. sup. p. 4.

cause of darknesse, either in our great world, or in our little, but a *deficient* altogether; which cause is understood by the same way, that darknesse is seene, or silence is heard; we heare silence, by hearing nothing; so we see darknesse by seeing nothing; Shut the eye, and behold darknesse. Our enquiry is nought touching the efficient cause of an evill will, or of a dark minde, saith *Morneau* 9, for there is no such cause thereof. If light withdraw it self, either from our world without, or from our world within, there needs no more to leave all darker, yea, and to expose us to the power of darknesse, and to lead us to the *houre* of temptation. The usefull enquiry then is, *Who is that fountain of Light?* Which lighteth every man, that cometh into the world? And we must acknowledge here, if there be truth in us, and say contrary to that, which the Fathers of old said in an opinion of themselves *we see not, nor can we see*; Nay, we shall ever sit in darknesse, and in the very shadow of death, untill this Light, this Day-spring from on high shall visit us; who at the first, caused the light to shine out of darknesse, and made the aire light before He gave the Sun; And this is that Sun of Righteousnesse. We must acknowledge farther, That as we have many wayes to shut out of our roomes this light in the aire, but no way to shut out darknesse; so there is an heart in us, which can oppose this fountain of Light shutting our eyes against it, and thrusting it from us, so *resisting* the *Holy Ghost*; but for darknesse, we are held and chained in it, and against that we have no power; A consideration, if put home, that will *hide pride* from us, and humble us to the dust, that from thence we may present this great request, *To the Heavener of prayers*; Lord, that we might receive our sight. Lord, ^(Mark. 10. 51.) that thou wouldest give unto us; the spirit of wisdom and revelation in the knowledge of Him, the eyes of our understanding bring enlightened, that we may know what is the hope of His calling, and what the riches of the glory of His inheritance in the Saints, &c. Ephes. I. 17, 18, &c.

4. It is considerable, how small a thing doth make the place about us light, supplying the want of that great body,

Chap. 7. § 4.

Vide Augusti
de civit. lib. 12.
cap. 6, 7.9 Male queritur
unde malum ef-
ficatur.10 Sicut enim do-
minus, &c.
Ejus Hic Hic
2 pag 18, 19.

Chap 8.6 4.

Ad Ephes. Hom

which is now with the other side of our globe. What the Sun cannot do, saith *Chrysostome*, a little candle can: for, not to speake of the starres, those great lights, which then shew clearest when the night is darkest) a rush-candle, a Glow-worm, the bones of a fish, a rotten piece of wood, will dart you out a light, which, though the faintest, all the power of that darknesse, we properly call night, cannot withstand.

Wisd. 17. 5.

But here we must remember a darknesse, which, we reade of, so thick and palpable, that it over-powered the fire and candle, it put both out, neither could burne the while ; As *Pbilo Indeus* tells us, as well as the Apocryphaⁿ. This tells us first, that He, who is the God, not of *some* but of all *con-*
solations, can take away some comforts, and supply us with other-some, which may not be so full in our eye, but yet as satisfiying & more contentfull: He can put our acquaintance farre from us ; He can suffer the divell to cast some into prisons, and into dungeons, where the enemy thinks there is no light to be expected, so wise they are in their generation, and so prudently they have contrived : But the enemy is mistaken, for He, who formeth light, and createth darknesse ; He that made the light to shine out of the wombe of darknesse, He that makes a candle supply the want of the Sun ; He that turneth the shadow of death into the morning ; He that doth these great and wonderfull things ; He it is, that gives His children light in darknesse, and songs in their night : As *Peter* found it, (for behold to him a light shined in the prison *) so shall it be with all that truly feare the Lord ; A light shall arise to them in darknesse * ; There is some cranny left, whereby to let in light ; and a way open with the Lord for deliverance from all the *expectation* of the enemy, though all the wayes be blocked up to man, both in respect of the prison and the Iron-gate^x. The children of Israel, children of the day, and of the light, ever had in despite of the enemy, and ever shall have light in *their dwell-*
lings^x, though these dwelling are prisons, caves and dun-
geons, which the enemy calleth, and indeed seems to be
like

² A.C. 12.7.

* If 2, 5, 8, 10.

Pfal. 112.

у АА. 13. 11.

² Exod. 10, 23

like the shadow of death. This meditation may be more enlarged; for, if nature be so solicitous (as was said *) in recompensing what is wanting; much more then so, will the God of nature do. He takes from *Moses* a distinct and treatable voice, He Himself will be a mouth to *Moses*; He takes away *John* a great light to His Church; He gives the Lord Christ, The Light of that Light; He takes away Christ (His bodily presence,) He leaves them not *orphans* comfortless; He gives His Church a fuller measure of His Spirit. He takes away strength of body, He gives strength of faith, establishment of heart; He takes away a deare childe, by that sorrow, as by a sanctified meanes, He formeth Christ in the heart. It is of high use to consider how God doth supply in one kinde, what He takes away in another, as He doth make the little candle to supply the absence of the great Sun.

Lastly, when we lye down we are to be taught, as to recount the mercies of the day, so to call to minde the dangers of the night. Houses are marked out in the day-time, and broke open in the night; houses also are fired in the night. And how helpless is man, amidst these casualties and dangers! If asleep, the theefe findes him bound to his hand; and if fire take his chamber, he is fewell for it; such sad examples we have known, & our eyes have seene. The destroying angel, but one of Gods guard, hath set forth in the night, and before the morning hath executed his commission; our adversary wil do that to us sleeping, which he cannot waking; many have gone to bed well, and before morning have made their appearance before the Iudge of the whole world, and then as they lay down, so they rise up, and so provided or so destitute; there is no time for provision then, when we are summoned to appeare. Naturally all things seeme black unto us in the night, and if we see no danger, nor see any reason of danger, yet our fancy can create dangers unto us. The Lords second coming is often mentioned in the sacred Scripture, and as often, in the *night*, which defines not the time, but shews the manner of His coming. As a *thiefe in the*

Chap. 8. §. 4.

* Preface. p.

19.

Chap. 7 § 4. *the night, as a snare, suddenly, when, by the most, least expected. All these considerations should teach us, to watch over our hearts, and to take a strict account of our wayes, at our lying down, and to lift up our eyes to the Keeper of Israel, that His eyes may be upon us for good, appointing a sure Guard about us in the night. As we cannot tell what a day may bring forth, so nor can we know, how our feares may increase before the next morning; we cannot (no not the wisest of men) look forward a few houres, to tell what may happen before the day-dawn^a; which should engage our heart to Him, who changeth not. And that it may be so, we must remember our prayers, and our praises; these being performed in a right manner do secure us, touching protection in the night: prayer will help us against carefulness^b, notwithstanding our dangers are so many as we have heard; it will suck out the briers of our feares and sorrows^b, so as they shall not hurt us, nor dismay us, but that we may lye down in peace: But then we must remember what prayer is; It is, saith Luther, *The unutterable groaning of those, who despaire of any strength in themselves*^c. It is not every prayer, which secureth us, there is a prayer which more provoketh uttered only from the lips, in such a manner as would not be accepted before our Governour^d.*

^a *Imminetium nescimus. Tac. de Peto. 15. 2.*

^b *Preces hirundo cinerum. Melanch.*

^c *Precatio est gemitus inenarrabilis desperantium de se. Luther in Gen.*

^d *McLac. 1. 8.*

We must remember our tribute of praise too, & great reason, That we should praise the Lord, who hath yet spared us in the *night* of our ignorance, when we could not enquire after Him; and in the *night* of our vanitie, when we cared not for Him; and in the *night* of our sorrow, when our spirits were overwhelmed, that we remembered Him not. Thus hath He patiently spared, and hitherto watched over us to shew mercy; when we were secure and carelesse in our duties towards Him, which engageth us the more to give the more praise to His name. And so much may teach us to keep sound wisdom and discretion, that when *thou lyesst down, thy sleep may be sweet*; so I have done with those foure seasons in the day, so seasonable for instruction.

CHAP. IX.

An ordinary and great neglect in point of education ;
The ground of that neglect. For the helping there-
of, the Parent is advised to fix upon two conclusions :
what they are: Of the Schoole and School-master, and
the way he must go.



Hus farre, as my method or way led me, touch-
ing the good culture of the childe; It pre-
scribes a way to no man; no matter what
way he takes so he doth his dutie, and so the
work be done, and the end attained, which is,
The tilling over the whole man, by the well improving of this
seed-time: A season very much neglected, willingly or igno-
rantly let slip and passed-over by the most. Parents too ma-
ny, make but a waste of those so precious houres, as was
said^e, and as it were an *emptie space*, which yet, being im-
proved, would serve to fill and store up that, which would
be of more use to promote the childe, then the Parents purse,
though therein he puts more confidence. Preface pag. 10.

Thus I say, it is for the most part, and we cannot easily
believe, how much the *Family*, the *Common-wealth*, the
Church, how much all suffer for this neglect herein. And,
which is the losse indeed; The higher the persons are, and
the more promising their parts; the more, for the most part,
they are neglected in point of culture, and due manurance.
It was Mr. *Calvins* complaint; "The honourable of the
"land, account it a point of their honour, that they have no
"learning, none at all; And in this they glory; that they
"are no *Clarks*, as the usuall saying is. *Charron* relates (for
it is out of another) to the same purpose; "That Noble-
"mens children learn nothing by order and rule, but to
"manage the Horse; he gives the reason; Because the Horse
"is neither Flatterer nor Courtier, he will cast a Noble-man
"Hoc erat sum-
mi decus nobili-
bus nihil prius
tunc doctrine;
et gloriati sunt
etiam nobiles hoc
nominis, quod non
essent clerici,
quemadmodum
vulgo loquuntur;
et c. Cal. in Dan.
cap. 1.

Chap. 9.

1 Of *wisdom*:
first book:chap. 49. pag.
203.

As the Rose
the Queen of
flowers, so she
the Queen of
Queens, and of
Kings also for
Religion, pie-
tie, magnani-
mitie, iustice:
you cannot
question what
Rose I mean,
sith so she was
by descent, and
descent. Lord
Cooke Preface
to *Littleton*.

* Page 13.

as well as a meaner person: Our learned *Perkins* observed the like in his time; Mr. *Ascham*, a worthy Tutor to an excellent Prince^{esse}, tells us as much, and it is very notable, which he tells us, this it is.

"Some of our young Gentlemen count it their shame to be counted learned: and perchance, they count it their shame, to be counted honest also. For I heare say, they meddle as little with the one, as with the other. A marvellous case, that Gentlemen should be so ashamed of good learning, and never a whit ashamed of ill manners; such do lay for them, that the Gentlemen of *France* do so: But that is not so; many good Schollers there, young, and Gentlemen indeed do prove that to be most false. Though yet we must grant, that some in *France*, who will needs be Gentlemen, whether men will or no, and have more Gentlehip in their hat, then in their head, be at deadly feude, with both learning and honesty. So he in his Grammar-Schoole page 18. five pages before*, The same Goodman doth cast up the reckoning for these young Gentlemen, that at the foot of the account, they may read the *issue* and *product* of their cast-away houres; and much abused good parts, thus he saith;

"The fault is in your selves, ye Noble-mens sonnes, and therefore ye deserve the greater blame, that commonly, the meaner mens children come to be the wisest Counsellours, and greatest doers, in the weightie affaires of the Realme. And why? for God will have it so of His providence, because you will have it no otherwise by your negligence. And God is a good God, and wisest in all His doings, that will place vertue, and displace vice, in those Kingdomes, where he doth govern: For He knoweth that Nobilitie, without vertue and wisdom, is bloud indeed, but bloud truly, without bones and sinewes: and so of it self, without the other, very weake to beare the burden of weightie affaires. Thus touching the great neglect of our young Gentlemen in former times. And the evidence of the present time doth cleare it. That the most hope-
full

full *plants* are most neglected, and our *Seminaries* filled with Chap. 9.
 the lesse promising *slipp's* too soone set there, before they
 can suck any *juyce* or *sap*; or too late, when they are first
 run out to *seed* and *wilde* in some other place. We see a great
 part of our Gentry, Citizens and others, running out very
 farre this way; so as they are like the sluggards field, and by
 their cut and garb, they make their Parents feare, as much
 as that great *Samuel* spake-out in his last testament, "That
 "the childe will scatter as fast as the Parent gathered, and
 "emptie with as quick an hand, as the father did take in.
 For the end answers the meanes; The childe was taught no
 obedience, when it might, now it is too old to learn: The
 childe was not bended when it was tender, now it is too
 stiffe, it will follow its own bent: The Parent hath slighted
 the *grave counsell* given him beforeⁱ and neglected his pre- Chap. 1. p. 6.
 cious *season* and *seed-time* also; And now, that it is too late and chap. 2.
 to call back yesterday, he may thank himself for the evill
 consequences from that neglect, and humble himself to
 smart patiently, for smart he must, if he have any feeling of
 the weight of his charge, or of his childes miscarriage. He
 had his childe in his hand, and he might have carried him
 on fairely, and have taught him to know God, himself, and
 his parents; But the parent neglects this faire opportunitee,
 till the childe be slipt out of his parents hands, and from
 under his own also, whereto, he was at first, too soon and ill
 trusted; And then what follows, we see; and how the par-
 ents and childe complaines, we have heard.

Pag. 13. & 24.

This neglect is manifest; so is the hurt which issueth
 there-from. The ground or bottom of this neglect is as ma-
 nifest, which is this, as appeares by full discovery.

The largeness of the childes patrimony, causeth a bar-
 rennesse, or scantnesse in its education. He is heire of all,
 no matter how the *Georgicks* are neglected: He shall have
 goods enough; for the goods of the minde the least care;
 Learning will be but a burden, at the best but a needlesse ac-
 cessary; so it is accounted, and so it falls out commonly,
 that the eldest childe is bred in such a way, as that he can be

Chap. 9.

of little use to himself, and of no use at all, to others amongst whom he lives. If meanes fall short, as commonly they do, short enough to the younger brothers, then they are designed to a trade, and then writing and cyphering fits them for the best, whether in citie or town. If there be a third brother, and he the lowest, and weakest of all, then he is designed for the Preacher, as the Parents word is, he must be the Scholler: For the Parent hath a friend at Court, he is sure in his purse (as the wittie Knight said) he knows a ready and road-way for his preferment. My words here may be credited, for I beleieve my own eares; it is ordinary with Parents, thus to say, and to designe their children, long before the time, one to the *Innes* of Court, the second to a *trade*, the third to the *Pulpit* (as we heard;) and accordingly the Parent will, and the Master shall, order them: while yet we may well discern, that the Parent discovers his own inclination, not his childrens fitness; rather what he is resolved and will do, then what the children can do.

Preface, pag.
26.

For the helping of this great deceit, and taking off this vaile of false opinion, I would advise the parent to fix on two conclusions, and accordingly to order his childe; first this;

That learning is the principall; riches, but an accessory: Learning makes the man; it fits him, and inables him both to serve himself and others; whereas without it, a man is commonly but a slave to himself, and a burden to others; The second is,

That the parents duty is, and his endeavour must be with all his power, to give the childe instructions universally good and profitable, whereby the childe may be capable and ready to whatsoever. *This is* (saith Charron) *to go upon a sure ground, and to do that, which must alwayes be done;* and may be done before their yeares will admit their designation to any course for afterwards. Accordingly now the parent must order the childe, first in the fit choice of a *school*; then, when the *school* hath sufficiently promoted the childe, in the fit choice of a *calling*; touching both these, and first of the *school*.

There

There must be a good foundation and ground-work lay-
ed in the parents house: The parent must leade on the childe,
as farre as the light and understanding he hath, can carry
him. But we suppose a parent cannot do all, he must take
the help of a *master*; but whether is most convenient, with-
in his own walls, or without, admits some dispute, which
is not proper to this place. Experience, the oracle of time,
concludes, that without the parents house is the fittest ^k:
For children learn best in company, and the better, the lesse
cockered by parents; that is out of all doubt: The master is
more tied and straightned then is convenient in a parents
house, and must sometimes do and speak more to please then
to profit; which is not to be questioned neither. But whe-
ther the parent brings a master home to his children, or sends
his children abroad to the master; the difference will not
be much, so the parents be well able to govern themselves
and their house, and can shew the same wisdom in choice
of a master; That he be such an one, who is a master in his
art, (it is an art, and not quickly learnt to govern children)
That he be a knowing man and conscientious; that knows
his work and can skill of it, and hath an heart unto it: for
such an one he should be, who can instruct the *life* of his
scholler, as well as his *tongue*; can teach him, as well how
to *live*, as how to *speak*; for these *doctrines*, must not be se-
parated as the Heathen man could say ^l. In a word, such an
one he should be, who can promote the *soul* of his childe, I
mean, that the childe may *prosper* as his *soul* may *prosper*;
that is the prime and essentiall part both in father and childe;
and this is the very master-piece of a mans skill, and eviden-
ceth his faithfulness, nothing more, then doth the promo-
ting thereof: And note we; that this *price* is put into the
masters-hand; I mean, he hath the fairest opportunicie for
promoting the childes good this way, that can be wished;
if he have an *heart* unto the *price*, his means and opportuni-
tie is much every way, more then the minister or pastour
hath. But I will open this light no further; The adversary
knows it too well, and we know it, by his practise in all

Chap. 8. § 4.

^k Quint. Inst.
lib. 1. cap. 2.

^l Neq; disjuncti
Doctores, sed
eidem erant vi-
vendi praecepto-
res atq; docendi:
ut ille apud Ho-
merum Phoenix.
Cic. orat. p. 140.
in so. p. 328.
part. &c. Hom.
Il. 9. p. 328.
Doctrina ore te-
nus imbutus, an-
imum bonis arti-
bus non imbue-
bat. Tacit. lib. 15.
cap. 11.

Chap. 9.

" Aug. de civit.

18. 52. *Ælian.*

de var. Hist. l. 3.

Advanc. first

book pag. 60.

" Aug. de verbis

Domini se. 16.*Et de civit. Dei*

lib. 3. cap. 1.

*Res nulla mino-**ris constabit pa-**tri, quam filius**Juven* 7.

hard difficult and perillous times^m. Our times are not such now, yet my words here will be a complaint.

That in this choice we want the parents discretion and judgement very much, in no one thing more. If the parents choose ought for the childes body; be it *garters, stockings, shoes*, he will have them goodⁿ; he is not so carefull in the choice of the master, who should make the childe good. The parent commonly will put forth his childe more carelesly; then he will his childes coat, or his own suit of apparell, and yet both, if we observe it, put forth *to making*. The clerk of the Church shall serve the turn, or he that onely reads there, two most ordinarily, the unfittest men in a whole country. But if the parent do happen upon one, (for it is hap and not choice) that hath more knowledge and skill; yet then the conversation of the man is not looked unto, how well able he is to command himself, though that be the chief thing to be regarded, for it works most upon the childe; M^r *Aschams* observation requires ours; *He will make others but bad schollers, who is an ill master to himselfe*. M^r. *Hooker* gives us a good rule also, *The onely way to repaire old ruines, breaches, and offensive decayes in others, is to begin reformation at our selves*. For children are taken by example, we have heard^l. Therefore the parents care and foresight at this point is more especially required; and no more but what he will take in putting forth his cloth to making; he puts it forth to such an one who can make it so, as that it shall give a gracefull comelinesse to the body, and commend the workman. So carefull a man is in putting forth his cloth, not so in putting forth his childe, though, as was said, both put forth *to making*: daily experience tells us so much; and the little good the childe hath found now after six yeers schooling, either for the informing his understanding, or reforming his manners; The little in both, which the childe gained, speaks it out plainly, that a wise choice was not made: And if the parent could understand the language, he should then heare, that his losse hereby were more, and the injurie greater, then the thief had done him, who hath taken away

• School. p. 23.

rVpon Jude.^m

1 pag. 11.

away his purse, or broken his house. Therefore let a parent ^{Chap. 9.} shew his discretion in the choice of him, to whom he will commit his childe; for he must remember, that he puts the childe out to making as he doth his cloth; and he cannot but remember also, that there holds little proportion betwixt his childe and his cloth, though he would have them both made, and then certainly he will choose a workman for both.

And now that I think of this; that when a childe is put to a master, he is put out to *making*, for so much we must needs grane: And when I think again what a treasure a childe is, and what a charge comes along with it; and then again what a faire opportunitie the master hath in his little nurserie or seminary to prune and manure this little plant, so as it may grow fruitfull, that the Church, and Seate, and Parents, that all may rejoyce together; when I consider the opportunitie the master hath, even to his hearts desire; so farre exceeding the opportunitie which the *Pastor* hath, (at least doth take) as that he hath not a day for a week, nor scarce an houre for his day, nor hath he the opportunitie to call his disciples to an account: When I consider this, I shrink at the thought of this charge, for I must needs think, that a masters charge is very weighty, and that his neglect must be very much, if he do not very much good.

So much touching the choice of a school-master, and the weight of his charge; if he be answerable unto it, the use the Church hath of him, is much more then is ordinarily conceived, and the service he doth, greater then he is by the most accounted for, but he serveth a *good master*. The God of recompenses, Whose payment is sure. *If* (saith the Father) ^{Chrysost in Eph. Rom. 11.} they, who draw the Kings picture, have an answerable respect and reward; what are they worthy of who adorne and polish Gods Image? (such is man) in what esteem should they be had? or what reward do they deserve? If this their due be not paid them, there is yet comfort in this; that they who do the Lords work diligently, in helping, what they can, to repair and beautifie this *Defaced Image*, shall have reward answerable

Chap. 9. § 4. able to the greatnesse of their service, a great reward. For the place of payment, it is not set down, whether here or hereafter, that must be left to the wisdom of our *great Master*, but the payment is certain and answerable to the honour of the work.

And so much also briefly to the dignitie of this work. As briefly now touching the method or way of performing the same.

The way the Master must take with his Scholler (I shall but point at it again) is clean contrary to the common practise, which is the tasking the memorie in the first place. But I will not repeat what was before spoken; these two things I will adde,

*Preface p. 3.
Book. p. 97. &
98.*

1. The Master must make the Mother-tongue; I mean that, wherein the childe is daily versed and understands, a precognition to that tongue he understands not; it is the onely ready means to informe a childes understanding in both, and to speed his course.

2. A Master must make great use of the childes senses; but so he doth not do, unless he makes the same use of examples. It is most certain, that a childe understands more by one example, if in all mildnesse he be taught how the example contains the rule, and concludes it, then by saying the rule twentie times over. The rule is too generall; But the eye can fix upon the example, and so fixeth the understanding; and then the understanding is a leading-hand to memory; now the childe goes on, with ease and delight. It is an old saying, but the truth thereof is more ancient; "That by precepts the way is long, but by examples we make a short cut, and very compendious. This is the principall thing to be noted and practised, in the promoting the childe; provided still, we do not cast off the dull Boy, for he may, prove a solid and understanding Man. The childe seemes the *duller*, the *quicker* the Master is, and because he leades on the childe in a *dull* way. Our proceeding at this point is very preposterous; and indeed *Lilly* hath led the way, and we follow him hood-winkt, as if we would not see more
(low

(low statured-men though we are) then he did an hundred Chap. 9.
 yeares ago, and more, and standing ever since, as it were, up-
 on his and others shoulders. He begins with *composition* first,
 whereas he should have begun with *simple tearmes*, as all
 know, who are acquainted with Art or reason. Your Master-
 builder, from whose Art we borrow our word of Art, knows
 that very well, for he fits his Stone and Timber first, then
 raiseth the building; and when the first work is done, he
 counts all is done. Nature proceeds orderly without *skip-*
ping or leaping: so must Art too, and so must we also: For, *Naturam sa-*
 if we would build like good work-men, we must fit our *ci salum.*
 materialls first, simple words I mean, before we joyn them.
 And when we have done so according to the rule of Gram-
 mar and Art (for it takes all along with it) The childe is as
 fit for *Aesop*, *Cicero*, or *Ovid*, as for the Childish book: Yet *Pueril.*
 such our customes are, and so we fit our books, this part of
Ovid for this form, that part for another; *Virgil* to the fourth;
 and *Horace* to the fifth, so making the formes more, and our
 labours too, but the benefit the lesse.

All books are alike to the English and Latine Scholler,
 when once the grounds are well laid in letters and syllables
 for the English tongue, and in declension and verb for the
 Latine; though yet there must be great choice of the matter,
 such ever, as is best *sutable*, which will be ever that,
 which is most *sensuall*. But the main thing is, and which
 gives strength to the building, what foundation is laid
 in declension and verb. And it is strange that we do so
 much fail at this point, and are so much out of the way,
 because our way herein hath been pointed out unto us
 by one, who was a famous Grammarian more then fifteen
 hundred yeares since. I should say more of this point, if
 others had not said all, therefore I leave this and the remain-
 der, which should have been said (for it is a great deale) to
 those, whose work and study it hath been to make a more
 full discovery thereof unto the world, whereunto I shall
 onely say this.

*Nomina &
 verba declinare
 imperiis pueri
 sciunt: neq; enim
 aliter pervenire
 ad intellectum
 sequentium pos-
 sunt. Quod etiam,
 &c. Quint.
 orat. lib. 1.*

That the chiefest help for the speeding the childe in the cap. 4.

X

attaining

Chap 9.

* *Plin Nat. Hist.*
35. 10.

Mr Brook.
Mr Horne.

* *Multorum in-
firmorum magnae
clases veluti do-
biles & ipsa pan-
perale agra ja-
cent.* *Barth. Euph.*
3. 26.

attaining to the tongues, and the moulding the speech thereunto, is not yet by any of our men, made known to our Countrey. I know well what Mr *Ascham* hath done; A man of an approved judgement, and his work, of the greatest use of any we have printed in our tongue. I know as well what Mr *Brimsely* hath written, and the clearenesse of his intent therein. Our Grammar, (the best and easiest of any for a learner) hath been viewed and reviewed; but it hath happened to that, as to the picture, which we read^e, was exposed to publick censure. Something hath been added to it; letters I mean, which hindred the understanding very much, leading the childe in that common Rode-way, which no wise Master will suffer the childe to go in. This I am sure of; That the Grammar was easier, and plainer, and better for the learner, twenty yeares ago and ten, then now it is, after all this revising; how it may prove, when it comes forth again, (for it is in hand now) we may shortly see. And when we see it, this we shall see by it, that, though the faults in the first inventers (to whom we owe most) are in good part corrected, and the rules of Etym. &c. are brought into better order (for after thoughts are more digested) yet can it help little the tediousnesse of our common course, nor much promote a speedier and quicker way. These helps before mentioned (if we may call them so, because so intended) are above and in sight, other things of more substance lie under hatch and cannot appeare.

Here at this point, I must make mention of two, the one projecting, the other digesting a very exact method, whereby the tongue may be moulded and framed to a speedy attaining of three languages. The former was a *seeing* a man, though outwardly dark, and had a clearer insight into the way of training-up youth, then any man that hath yet appeared in so weighty a businesse, wherein he laboured above strength, and so broke himself in the work. God hath now removed his shoulder from the burthen; he is taken away from us, and a poore widow with foure children, the eldest not nine, left behinde; Gods peculiar care these, and it is well they

they are; for the common care is no bodies in particular; Chap. 9.
 we traversed this way, and that, and the other; all three
 wayes, but found no way, for relief, of the Mother and her
orphane, so they are resigned unto His hand, who makes a
 way in the *wildernesse*, and will be seen in the *Mount*, provid-
 ing a lamb for a sacrifice; He will provide also, that the chil-
 dren of such a Father so carefull, so faithfull, shall not perish
 for want of bread, nor perish yet worse for want of breed-
 ing. But I recall my self remembring what I was speaking,
 this, That had this person before mentioned found incou-
 ragement and help (for it is a work too hard for one or two)
 he had then very much promoted the publick good, for he
 had set out the clearest light to *Grammar*, for the clearing
 and speeding the childes understanding and way therein,
 that ever yet our Church hath seen. And in good forward-
 nesse this work was set by him (Mr *Horne*) who was more
 then an eye and hand to Mr *Brookes* therein; but, there being
 little hope then and lesse now, that there can be a hand, we
 can *midwife* forth that birth, if it should be perfected and fit-
 ted; therefore it was but coldly proceeded in then, and is
 like to lie now as a thing not thought upon, or forgotten.
 And therefore the forementioned Mr *Horne* hath taken the
 best and safest course, and but according to the advice of his
 Elders; he hath laboured for himself, and is setting forth a
 work of his own, whereby he leades on the childe to *Rhetor-
 ick & Oratorie* (*Grammar* is touched upon too in passage) in
 a clearer way then any man yet hath gone before him in. So
 Schollers like *wells*; are the fuller the more they are drained*.
 The more they let out themselves for the good of others, the
 more they are filled. And a fulnesse this man hath, if the
 skill in the languages and arts may be accounted so; and,
 which is the crown of all, he hath an heart to lay forth his
 treasure and to spend himself for the common good. And
 that is the way to encrease even to a fulnesse, to empty our
 selves continually for the publick good, as *Chrysostome*
 writes very usefully.

I have spoken this, at this point, in a zeal I have to pro-
 mote

pag. 71.
 et ut sit magis
 in usum
 per nos
 Chrys. Tom. 5.
 serm. 55^{us}.

Chap. 9.

mote the childes good, my subject now; and he, who gives another his due, doth not in so doing, detract from any other. I know there are many able and faithfull *Ministers* this way, and the Lord encrease the number of them: But I consider, Schollers must be wound-up within the same common winding-sheet, and laid to the same mould; In that very day, though their works follow them, for their labour cannot be in vain in the Lord, yet their thoughts perish. It is good to know them, and to use them while we have them.

Thus farre, touching the way the Master must go, and such helps, which serve very much to promote the Scholler in the same way. The Masters duty follows; and that is, to do his work thoroughly and fully in point of reformation, and information before the childe passe from under his hand: And Parents must have patience and suffer both to be done, before the childe be other-where disposed of. It proves no small disadvantage to the childe and Church, that he is hasted to an higher *Forme* or place while his minde is empty and unfurnisht of such matter, whereof, before he came thither, he should be well furnished: or that he is posted into a strange *countrey* to learn the language, before he hath learnt his Religion, or attained any stayed or fixed carriage, or command over himself. The successe must needs be answerable, for the childe is then most left to himself, when he is least himself; when he is in the most slipperie age, and place, I mean, when the furnace of concupiscence is most heated (as the Father speaks) when affections are strongest from within, and provocations more stirring from without. Therefore till the childe hath some good understanding of himself, and book; till he can command the one, and well use the other, what should he do abroad, either at the Univerſitie, Innes of Court, or in a farre Countrey? We can neither teach nor learn how to weigh, measure, or point the winde, as the Noble Advancer speaketh, against the sending of children abroad too soon and too unripe. *Humanitie* will not down nor *Logick* neither, and *Littleton* worse then

γὰρ αὐτὸ τῷ ἄν-
δρι τὰς ἀλκιμίας,
ὅτε ἡ ἀρετὴ
ἔσθ' ἡμεῖς.
Sc. Chrys. in
Gen. Hom. 44.
•. Reade *As-
cham. schol.*
p. 130.

then either of the former. They that go too unripe to those places, quickly grow rotten. In all probabilitie, and we cannot easily conceive otherwise, youth will leave that they understand not, and can finde no sweetnesse in; And they will to that, which they can do, and their natures must needs relish; They will to such companions (their books they understand not) whose language they can skill off; and when they cannot draw at the fountain, they will to the sinke in those places; and you may sent them as strongly, that there they have been, as if they had fell into a *vessel* wherein is no pleasure. There is great cause, we should labour to set our children as upright as we can, and to fix their carriage before we send them forth from us, else there is great danger of miscarrying, considering what our natures are, as was said². Chap. 9.
Pag. 44.

The summe then touching this point is, That there be a Graduar proceeding with the childe, as up a paire of staires; That the childes seed-time be improved to the utmost. And for the daughter that she have generall instructions, all qualities the parent can bestow, which may set off, and yet stand with decency, and sobrietie; more specially, that she be accustomed to the essentialls of hufwifery: unto all that may make her *rejoyce in time to come*. And when the Parent in his house, and the Master in the Schoole, shall have thus fully discharged this care touching the childe, then may the Parents have thoughts touching the disposing of it, to some lawfull calling, whereof as followeth.

CHAP. X.

Of Callings : what the dignitie of some, what the main end and use of all : how to judge of their lawfulnessse : Our faithfulnessse and abiding therein : Doing the proper works thereof. Designing the childe thereunto.



HE Lord hath disposed us in the civill Body, as He hath the members in the naturall ; one needing another, and serving for the good of another, and all for the common good : The foot saith not, if I had been the hand, I had served the body ; nor saith the hand, if I had been the head, I had served the body,

every member in his proper place doth his proper office, for therefore hath the wise Disposer placed it so. "God hath set the members every one of them in the body, as it hath pleased Him^s ; And if they were all one member, where were the body ? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of you. Nay, much more those members of the body, which seeme to be more feeble, are necessary ; The Lord so tempering the body together, that there should be no schisme in the body. Even so in the body politique.

God hath given to some the preheminance, and principallitie of the head. They must look to their influence. They are resembled to the head for weightie causes : who can conceive the manifold instruments of the soul, which are placed in the head ? the consideration whereof instructeth very much.

It is an high point of honour to be head, and Lord over others : so is it an high point of service ; It will not be impertinent to remember the words of a great Divine and de-

vout

^a 1 Cor. 12.
17, 19, 20, 21,
22.
Τοις μὲν τὸν, τοῖς
δὲ ἑαυτοὺς ἰσχυρίζον-
τοὶ διὰ τὸ πρὸς αὐτὸν
εἶναι τὰς συμφορὰς.
αὐ καὶ τὸν ἀρχόν-
τον καὶ τὸν ἰσχυρὸν,
ἐκ. Chrysost.
Ibid. Hom. 32.
juxta cap. a.

your Spaniard, to his great Lord^b, which are these. *Look* Chap. 10.
upon the Lord of men and angels, whose person you represent. He ^{*Avila's Spirituall epistles.*}
that sits in the place of another, it is but reason, that he have the 15. pag. 130.
properties of Him, Whose place he represents. A Lord of vas-
sals is a Lieutenant of God. There is nothing, to which great
Lords ought to attend so much, as truly and cordially, (and like
men, who live in the presence of God) to remaine ever faithfull,
and firme to Him, without hanging either to this way, or to that.
And this will be easily performed, by that great man, who shall at-
tentively consider, That he is but the Minister of God, as one,
who but meerey executes, and must not exceed the Commission,
which is given to him. God places not great Lords in the world,
to the end that they may do, and undo, what they list; but to exe-
cute the laws of His holy will. And though they may account
themselves Lords, yet are they still under the universall Lord of
all, in comparison of whom, they are more truly vassalls then their
vassalls are theirs, and their power is as truly limited as their vas-
salls power is, for as much as concerne the dispensing with what
they ought to do. So much to his dutie, whose office is to be
the head of the body: how great that office is, and how
strong the engagement for the answerable discharge of the
same: Others He hath made Seers, as the eyes of the body;
such grace and excellency He hath given them. They must
look to it, that their eye be single: single towards their Mas-
ters glory. These considerations will help much hereunto;
first, That they are called His holy ones, upon whom the Lord
*hath put the *Vrim* and the *Thummim*: such excellencies, we*
can neither expresse nor conceive^c: 2. That, the higher their ^{Exod. 28. 30.}
place is, the lower their service. The eye must observe how ^{*Que & qual a*}
the feet walk; The more proper and peculiar their persons ^{*faciunt non con-*}
are, the more common servants they are; They must ob- ^{*stat.*}
serve how the hands work: nor so only, they are a leading
hand, look on me, and do likewise^d, for they are as the Ship. Ad-^d Judg. 7. 17.
mirall that carryeth the Lanthorn: but of this a little after.

The third consideration is; That the Apostles were sent forth; as if they had neither bellies to feed, nor backs to cloath: (yet neither did want) as men of another world; divided

Chap. 10.

divided betwixt two, and faithfull Stewards for both, *Their Lord and His Church*. Publique persons these are, they must serve others not themselves (the eye sees not for it self;)

2 Cor. 12. 14.

not yours but yours, is a standing rule. "At that instant, saith that devout Spaniard, doth that person cease to be pub-
lique, when he hangs never so little towards the particu-
lar; he must stand like a *stake* of a *ballance*, no wayes bending; *Lastly then*, I will remember (for it is very use-
full) how that grave Divine ^f writes to him, whom God had set as an eye in the body.

*Avila's Spirituall
epist. 1bid
131.*

"*Your Lordship* must consider, that as you are set as
"an eye in the body, so hath He placed you in the eyes of
"many; who take that to be a rule of their lives, which they
"see you do: make account that you are, seated in a high
"place, and that your speech and fashions are seen by all,
"and followed by the most men. Take it for a point of
"greatnesse, to obey the laws of Christ, our Lord; without
"doubt, inferiour men would hold it an honour, to do that
"which they saw practised by great persons. And for this
"reason, I beleieve, that the Prelates of the Church, and the
"Lords of the world, are a cause of perdition, to the most
"part of souls. I beseech your Lordship, that as you are a
"particular man, you will look into your self with a hun-
"dred eyes; and that you will look into your self with a
"hundred thousand, as you are a person, upon whom many
"look, and whom many follow. And take care, to carry
"both your person, and your house, so orderly, as the Law
"of Christ requires; that he who shal imitate your Lordship,
"may also imitate Christ our Lord therein, and may meet
"with nothing to stumble at. The vulgar is without doubt,
"but a kinde of Ape. Let great men consider, what they do,
"for in fine that will be followed, either to their salvation,
"if they give good example; or for their condemnation, if
"it be evill. I will adde one thing more, and it shall be the
"speech of *Sarpidon* to his brother *Glancus*, it is worth all
"mens knowledge. "Come on brother, we are Lords over
"others, accounted Gods upon earth; Let us shew that we
"are

"are so, indeed and not in name. Our work must evidence Chap. 10.
 "our worth. They, who are the *highest Lords*, must, in point
 "of good service to their countrey, be the *lowest servants*.
 "They, that are above others in place, must shine before o-
 "thers in vertue: They, that eat of the fattest, and drink of
 "the sweetest, and so have the best *wages*, must, by the rule
 "of proportion, do the best *work*: And this, that our under-
 "lings, such, who are inferiour unto us, may have cause to
 "say; these are honourable persons, and they walk honour-
 "ably; they are *prime*, first, and principall men amongst
 "us, and they are, as their preheminance in place imports,
 "the *first* and formost in every good and honourable action.
 So *Sarpedon* & encourageth his brother, That, as two *worthy*
 persons, they might do *worthily*; and it is worthy every mans
 knowledge that hath preheminance above others.

And so much to assure us, what the dutie of those great
 officers is, who are set as the *head* over the body, and as
 guides and lights thereunto: They guide all; They must be
 be well able, well to guide and command themselves: for
 as they guide, so the people follow (their example is a com-
 "mand^b) if well, they follow well; "Being like sheep, a
 "wandering cattle, which will drive well in a flock, but not
 "single and aloneⁱ.

And as this may instruct us touching the dignity of those
 persons, who are as the *head* and *eyes* in the body: so may it
 informe us touching our obedience to both: for from this
 little *empire* in this world, obedience to the *head* is strongly
 enforced. The beginning of all motion, all the *knots* and *con-*
jugations of *sinews* are in and from the *head*, they have their
head there; which teacheth, that the bodies motion is by *law*
 from the *head*. And for the *eye* it is notable, which one ob-
 serveth, how observant all are of it, and to it^k. So much to
 those principall officers, so fitly resembled to those princi-
 pall parts in the body.

Others the *Lord* hath set as *hands* to the body, as feet o-
 thers; every one in his proper place and station. In the bod-
 dy naturall, the eye hath the gift to see, not to go; The foot

^a *Prover. 25. &c.*
Hom. Iliad. v.
 12.

^b *Cogi eos dicere,*
qui exemplo Pe-
tri Judicabant.
Galat. 2. 14.
 Rec.

^c *Advanc. B. 2.*
 172.

^d *Asch. Fox. p.*
 62.

A curious and
 delicate fir-
 brick, so preci-
 ous for use,
 that it seemes
 to be made of
 finer mould
 then the rest of
 the body: But
 that it should
 be made of the
 same matter
 wherof Bricks
 and Tyles
 are, sheweth
 that God is
 admirable in
 working, *Ch. 1.*
 to the people
 of *Antioch*.

to *Ham. 11.*

Chap. 10.

to go, not to see : In the great body of the world it is still as it was, *Hirams* countrey yeelded excellent *timber* and *stone* ; *Salomons* countrey good *wheat* and *oyle* : so in the body politique, one needs another, one supplyeth the need of another ; ones *abundance*, the others *want*. Hereto we are called and stand bound as our callings are : And to this end, according to the diversitie of callings, God hath given diversitie of gifts, for the discharge of the same, and better correspondence each to other : and all this, that there should be neither *lack* nor *sebisme* in the body, but that the members should have the same care one of another. It were a monstrous thing, said the *Orateur*, if one arme should seek the strength and spirits of the other, that it self might exceed its proportion in both, and leave the other arme shrunk and withered : so were it, for one man to *graspe* unto himself the good and livelihood of another, not caring, so himself be increased, how faint, feeble, and impoverished the other be. This were monstrous in nature, it is as monstrous in politie. We may recall here the words of that Divine before mentioned. "There is no state, but would perish and be undone, if publique businesse should be lead after the pace" of particular affections.

Our relation, I mean our callings, wherein we are placed, should be a great meanes to fodder us together, and to make us look, as the Cherubins¹, with our faces one towards another, for the good each of other, for we are *members* one of another² ; a feeling expression, there is much in that, nay, all, to make us seek the peace and well-fare each of other. "We are all born to be fellow-workers, and fellow-helpers, as the *feet*, *hands*, and the *eye-lids*, as the *rowes* of the upper and under-teeth, saith the Philosopher". And to the same purpose, saith another ; "Humane societies makes us like Arch-buildings, wherein one stone holding up another, makes the whole frame to stand fast and steddly. But there is no such feeling consideration as this ; That we are members one of another, and so placed in the body politique. The same Philosopher could make a true and found

¹ Exod. 25. 20.² Eph. 4. 25.³ *M. Ant. medic.**B. 1. sec. 25.**pag. 14.**Societas nostra**lapidum formici**similima. Sen.**epist.*

found use thereof, for thus he said: "As severall members Chap. 10.
 "in one body united, so are reasonable creatures in a body
 "divided and dispersed, all made and prepared for one com-
 "mon operation. And this thou shalt apprehend the bet-
 "ter, if thou shalt use thy self often to say to thy self, I am
 "a *member* of the masse and body of reasonable substances, *MIND* *thy*
 "and not a *part*; for then, thou doest not yet love men from
 "thy heart; and thou doest exercise thy bountie, or talent,
 "upon this ground barely, that it is a thing convenient and
 "fitting: but when thou doest exercise it as thou art a *mem-*
 "*ber*, then thou doest it as one doing good to thy self, when
 thou doest good to others.

So much of *callings*, and how, in the proper use and exer-
 cise of them, they help to sodder and cement men together.

Now, because there are *callings* miscalled, *callings*, but
 are not so; serving only in the nature thereof, and not by
 accident, to enlarge the bounds of Satans kingdom: because,
 I say, such *callings* there are falsely so called, I will adde a
 word, touching the choice of *callings*, and make some en-
 quiry, touching the lawfulnessse of the same, and how we
 know them so to be; for the lawfulnessse of a *calling* gives
 the minde a settlednesse, and sure ground for comfort.

First then, I would not choose such a *calling*, which hath
 more dependance upon the humours of men, then upon their
 necessities: which is taken up, or laid down, according as
fancy leadeth, not as right reason guideth: such *callings*
 there are, I may not say, unlawfull, but I would not choose
 such a *calling*, so I say. Nor such a *calling* would I choose,
 which, without more speciall care and fore-sight, will be
 quickly perverted from its own primitive nature, and first
 institution, to supply the instruments of *luxury*, *excesse*, *pride*,
vanitie; such *callings* there are also, and very lawfull they
 are, and some there have been and now are, who use them
lawfully: And they who do contrary, do not therefore make
 the *callings* unlawfull. But yet I only say, I would not
 choose such a *calling* for my childe; considering the ready
 bent of our natures, how hardly we stand firme on firme
 ground.

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ground. What danger then of falling, where, by occasion of our callings, we stand surrounded with snares, and, as it were, on a *precipice*? such a calling, I would not make choice of.

Now touching the lawfulness of a Calling, and how we may know it so to be, it will be of use first to recall what was spoken before; and thence then to consider what influence my *calling* hath into the good of the *universe*, and how farre, as a *member*, I promote there by the good and welfare of the body: for this saying of the *Philosopher* in this case, is of universall truth and use; *That which is not good for the Bee-hive, or whole swarm, cannot be good for the Bee*. But this is too generall.

* *M. Aurel. Aut. Media. B. 6 sect. 42. P. 94.*

2. We may give more then a conjecture, what calling is lawfull, what unlawfull, by that, which was anciently spoken by a man of a very base life, and calling; *I am said he, by profession such an one, & whom good men would crush, quite starve and shrink up: but wicked men put life in me, they countenance and keep me in heart.* Hereby we may take a certain scale, what callings will hold weight, and what are to be disallowed, and to be cast out as *refuse*.

P *Boni viri me pauperant, mali ditant.* Plant.

3. We may suspect that for no *calling*, which cannot shew its *descent*, or *pedigree* in a straight line from the first man downwards, on whom was laid (and so upon all our flesh) This burden, *In the sweat of thy brows thou shalt eat thy bread*; That is; in the travel and labour of thy body, or minde: And here the idle Gentle-man with his attendants, are discarded, as those, who live in no calling, he and his man are lesse serviceable to the place where they live, then is old lumber in an house, as was said¹; Greatnesse in place or estate gives no warrant for idlenesse, though it doth give allowance for such an attendance or retinue, as is futable to both; but yet so, as every one must have his office, and do his work belonging thereunto. If it was the praise of the

¹ *Book. pag. 44.*

² *Prov. 31. 27.*

vertuous woman, That she did not eat the bread of idlenesse²; It must follow, that it is a dishonour to the man, so to do. And if she must look to the *wayes of her household*, then so must

he

he also, else he walks inordinately, and without his rule. Chap. 10.
Every one that is grown-up to sitting yeares (he that is not, his calling is to fit himself for his calling) must *work* the thing which is good, with his hands and with his minde; else he is like a member in the body, out of its place, and doing no service thereunto, but a disservice rather, causing a disgrace, like some exuberance in the body.

4. Lastly we may suspect that calling, that hath not its allowance and legitimation in Gods word. Not, that every lawfull calling is named there, for we cannot quickly give a name to every lawfull calling; But that it hath its deduction, and originall grant from thence. If then I finde no warrant there, for the lawfulnessse of my calling, I am sure to fall short of comfort in it. I may encrease my meanes by it, but certainly I shall not encrease my joy.

So much to instruct us touching the lawfulnessse of a calling and how to judge thereof; now a few words, touching our orderly walking, 2. our abiding therein: To the former I would give two rules in way of caution,

1. That, supposing our callings lawfull, and us lawfully called thereunto, then, *That we must give all diligence in discharge thereof.* I mention this, because I observe the most men working hard, and very diligent in their way; but not from a true rise of duty: They do it, because otherwise they could not live; if there were a means of livelihood, if men or children could live without a *calling*, we would care little for *callings*, and take as little pains about them: for we observe the *calling* is left, so soon as we have gotten a support by it, and can live without it; which assureth us, That the *belly* constrains men to work, not conscience; sense of *hunger*, not sense of *duty*, to live according to Gods ordinance. Note we; our Great-Grand-Father had means of livelihood enough, and of lands good store, yet had he his employment designed unto him there. No man hath a *license* to idle away his time. *Slothfull* and *Gentile* may stand together for a time; but *wicked* and *slothfull* (so we must reade it) for they are unseparable. God hath joyned *Magister Artium ingenique largitor venter. Pers. vol.* *Math. 23: 36.*

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wickednesse and slothfulnesse, and we may be sure they can never be parted. A slothfull servant is a wicked servant, though he may passe for a Master in the world.

* In Ephef. cap.
4. Rom. 16.

But he may defend his sloth thus (so I finde it in *Chrysostome* *) *Though I stand idle in the Market of the world, and sleep in the harvest of the yeare, yet I neither pick nor steal, I neither curse nor strike my fellow servants, and then I have done no hurt I am sure; So the slothfull servant may say for himself, he hath done no hurt; Yes, if thou doest no good, thou doest hurt; if thou art slothfull thou art wicked. The husbandman hath done thee much hurt, if he sate still in the Spring-time, and slept in thy harvest, though yet he was not drunk all that time, nor did he strike, nor abuse his fellow servants. The mouth and the hand will do the body much hurt, if they neglected those offices, proper to those ends, wherefore they are placed in the body, though yet the one did not bite, nor did the other smite or scratch the body. In omitting our duty of doing good, we commit much ill; for Truth hath sealed herewith, That the slothfull servant is a wicked servant. And so much to perswade to duty for conscience sake.*

2. That doing our duties to man, we neglect not our duty to God: That while we answer our relation, we stand in as members of the body, we forget not that strict bond and relation we stand unto our head.

This is a main point, and I touch upon it here, because many there are, who, serving their particular callings, and doing their duties there, think, that this will hold them excused, for their neglect in their generall calling, as they are Christians. I heare the same pleading which was of old, why we cannot do this or that, though of infinite concernment to our souls both; yet we cannot because our callings will not admit so much vacancy, or leisure: what, not to serve God! what? leisure to serve our selves, and the world, and can finde none to serve Him, who gave us being, and a place, with all conveniences in the world? no leisure to serve Him? These things ought we to have done in their place, order, and subordination to an *higher thing*; but the other

other thing, that *one thing* we should not have neglected. Chap. 10.
 Certainly, it will be a most astonishing excuse, no excuse indeed, but such as will leave us speechlesse, *To plead the ordinance of God, for our neglect in the service of God.* He hath designed us our severall callings, that there we might the better serve and glorifie Him: And if from thence, we shall plead our omissions therein, our excuse will be no better then if a drunkard should pleade thus for his abuse of the good Creatures; *If thou Lord haddest not given me my drink, I had not so dishonoured thee, and my self.*

Vain man! the Lord gave thee drink to refresh thee therewith, and being refreshed, that thou shouldest return praise to the Giver. It is thy sinne, and thy great condemnation, that thou hast turned a blessing into a curse; overcharged thy self, and by thy exceeding that way, hast pressed thy bountifull Lord, as a cart is pressed with sheaves. And let this bid us beware of our *old-Fathers* sinne, for it was *Adams*, the woman that thou gavest me; he pleaded the ordinance of God for his walking inordinately. Beware I say; and let it command our watchfulnesse too, for particular sinnes do adhere and stick to particular callings, as close, as the *vein* to the wall, as the stone to the timber: But yet our callings shall give us no excuse for committing those sinnes, or for omitting the contrary duties: It is certain we shall have no excuse therefrom, none at all, but what will leave us *speechlesse*. This by the way, but not from my scope. So much to engage our faithfulness in our callings, and our heart still to God. A word now touching our *abiding* in that * *station* or

Certain it is, the Analogie or resemblance holds well and teacheth very much between the body naturall, and the body politick; Thus in the body naturall, it is; *bloud* and *choler* contain themselves within their own proper vessels; if bloud be out of the *veins* it causeth an *Apostume*; if choler out of the gall, it makes a *jaundise* all over the body: So with our members, if any one be out of place, or doth not its proper office in its place, then every one is out of quiet: For the

Ne quis temere suos fines transiret, ejusmodi vivendi genera vocationes appellavit; suum ergo singulis vivendi genus est quasi statio, &c. Cal. Inst. lib. 3. cap. 10. sect. 6.

good

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good and peace of the whole it is; that every member keeps its proper place, and doth the proper office belonging to that place. Thus should every one do, in that place where God hath appointed him in the body politicke. He must do those peculiar acts, which are peculiar to his place, from which his calling hath its denomination and is so called: He that teacheth on teaching, is the Apostles rule, and extends it self unto all callings as an universall rule, and of universall use. Therefore, to instance in that one calling for all, which is the highest of all, but gives the same rule for the lowest. The office of a *Pastour*, *Bishop*, or *Minister*, is to feed his flock, to look to the state thereof, to prepare the way of the people, &c. for that Scripture is fully and usefully explained by Tremellius: This the office of *Pastour*, or overseer, to seek,

e *Esay* 62. 10.

b See Hist of the
council of Trent.
book 2. p. 252.
See pag. 216.
Non magis de
pascendo gerge
cogitant, quam
sutor de arando.
Cal Inst. 4. cap. 5.
sec 12 & 13.

not yours but you, to feed not themselves but their flock b. Those overseers then were truly taxed and charged of old, that they did walk as men, and did no way answer the office, whereto they were called, when as they saw nothing in their cures, nor knew nothing of them but their rents. This had been proper to him; who was in office, to be the Kings Rent gatherer, but very impertinent to him or them, whose office it was to prepare the way of the people: or to prepare a people for the Lord. The conclusion is peremptory, he that teacheth on teaching. So likewise, as we are called, and as every man hath received the gift, so must we minister the same one to another, as good stewards of the manifold graces of God, that He in all things may be glorified.

c *1. Pet* 4. 10.

As he hath received the gift, I resume it again, because we must well note it; my gift fits me for my calling; my calling for my work; If I have not the gift, I must not affect nor enter the calling; If no calling, I must not venture upon the work; without a gift, all will be done unskilfully; without a calling, disorderly; without work, unprofitably, and to no purpose d. The lesson is; If I have the gift I must fall to my work, such as is furable and congruous to my gift and Station. So much also touching our abiding in that place, whereto we are called; and that we exercise those acts, and do those works, as

d B. Andr.

are

are proper and peculiar thereunto. A word now, follows in Chap. 10.
way of caution touching the designing the childe to a calling, wherein Parents are commonly too early, and forward, and in one thing more preposterous.

Parents must not be too hasty here, I meane, in designing their children to any calling; specially, not to the ministry, that sacred work, so much spoken of, and so early resolved upon, before Parents can have any discerning of their childrens fitnessse that way. A Parent will make the childe a Preacher, so he is resolved to do, for so boldly and unadvisedly he speaks. He sees preferment in that way, and that way the childe shall go, though the childe saith plainly he is a childe and cannot. I do but relate the Parents words, and my own knowledge. The Parent considers not, that he speaks of great and high matters, infinitely above his reach and compasse. He weigheth not how weightie a burden the work of the minister is, and how the most able men have declined from it, shrunk and fainted under it. "If arrogant cy were not in me, how should I, of all wretches the greatest, think to look into the highest roome and vocation that is upon the earth, said humble Bradford to Father Treaves^e. Who is fit for these things? surely he, that is best fitted, hath need of all; even of the fulnesse of the blessing of the Gospel of Christ: And he, that hath the least, must have some speciall influence from heaven; else, what ever else he is fit for, he is not fitted for that sacred function. I remember what good Bishop Babington said concerning a Church Benefice (I finde it in his good Letter to the Gentleman of Glamorgan-shire, very worth the reading) *The propriety of a Church Benefice, said he, (and he takes it from the Common-law) is neither in Patron, Parson, nor Ordinary, the Fee-simple is in the Clouds; And therefore it is a great wrong for a man to make a commoditie to himself of that, which the Law cannot finde he hath, but is as farre out of the reach, as the clouds are distant from his handling.* I know well at what this striketh, and that it cuts to the quick, and heart of all Symoniackall contraitts. But this also, we may inferre hence by way

^e Parents will have their children disciples and teachers together, they would have them cleanse others before themselves are cleansed.

quia vi mandatis et discipulos, et episcopus et presbyter, &c.

Norrian, oral. 21.

pag. 378.

Book of Martyr. p. 1510.

Reade Isid. Pel. lib. 3. epist.

127. & lib. 4.

epist. 40.

^e Rom. 15 29.

In nubibus.

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way of necessary deduction; That, if the purchasing of this Church be as farre out of the reach of any earthly thing, as the clouds are from our fingers: Then the purchasing of a sufficiency for the execution of the service in this Church is much more higher, as it is more excellent; and we are no more able to compasse it by our own strength, what ever the indowments, or endeavours are, no more competent are we for it, then we are able to touch the highest starre, with our lowest finger.

A Childes Patrimonic.

If that text we reade *Gen. 31. 38, 39.* touching *Jacobs* care over a brutish flock: and *Chrysostomes* words upon that text, touching a Ministers cure over a *reasonable flock*: (mightie words they are, so indeed are they in the text, and should be as a signet ingraven on a Ministers hands, as frontlets before his eyes, and to his feet as obvious as the light is in his way:) If those words also, which the same Father hath in his Latine *Tract*, (if that be his) upon *Matth. 24. 27. Ruler over All his goods*; That *All* are the souls of men, for they are *all*: If, I say, those words were thought of and considered, it would make the ablest men to shrink at the very thought of the Ministry, that high calling, of being a *Ruler over all*; And yet, how small a matter doth it seeme? how lightly do we speake of it? how easie doth it lye, even like a feather, upon some mens shoulders? Thus much in way of caution, because I observe Parents ordinarily so farre out of the way in a preposterous designation of their children. The lesson is; But stay a little, while we heare how a man of much learning and of no lesse judgement, hath lessoned parents in this point, and this fourescore yeares ago, his words require our marke; these they are.

^b *Afch. Toxoph.*
p 98. 2^d. *side.*

"This perverse judgement of fathers, as concerning the fitnessse and unfitnesse of their *children*, causeth the Common-wealth have many unfit Ministers: And seeing that Ministers be, as a man would say, instruments, wherewith the Commonwealsh doth worke all her matters mishall; I marvell how it chanceth, that a poore Shoo-maker hath so much wit, that he will prepare no instrument for his Science, neither Knife nor Aule,

nor

nor nothing else, which is not very fit for him: The Common-wealth can be content to take as a fond fathers hand, the ruffe-raffe of the world, to make these instruments of, wherewithall she should work the bigbest matters under Heaven. And surely an Aule of Lead is not so unprofitable in a Shoe-makers shop, as an unse Minister, made of grosse metall, is unsemetly in the Common-wealth. Fathers in old Time, among the noble Persians, might not do with their children as they thought good, but as the judgement of the Common-wealth alwayes thought best. This fault of fathers bringeth many a blot with it, to the great deformitie of the Common-wealth: and here surely I can praise Gentle-women, which have alwayes at hand their glasses, to see if any thing be amisse, and so will amend it, yet the Common-wealth, having the glasse of knowledge in every mans hand, doth see such uncomelinenesse in it, and yet winketh at it. This fault and many such like, might be soone wiped away, if fathers would bestow their children on that thing alwayes, wherunto nature hath ordained them most apt and fit. For if youth be grafted straighe, and not awry, the whole Common-wealth will flourish thereafter. So the Author goes on very usefully, and that, which we reade in the side of the leafe before, is as notable, but I omit it, and returne now where I brake of; The Lesson then is.

Parents must first discerne their childrens fittnesse before they designe them to any calling: And they must discerne Gods good hand pointing them, and fitting their childe more peculiarly for that great work (they speake so slightly of) before they must have thoughts to designe them thereunto, or any other way; whereof as follows.

As there is a great varietie of callings; so is there a great varietie of dispositions diversly inclined thereunto. We cannot think any childe equally inclined to this and that all alike. There is a speciall bent and byas of nature, and thence a fittnesse and more peculiar aptnesse to this rather then to that in the most children. A proprietie very hard to finde out: Therefore we must follow nature as close as we can, and use all the helps this way to make discovery of the childes inclination, which, being well understood, brings in a very

*Consuetudo
causa malitiam
Tyrannus quedi
est: & cum ac
levi occasione
currit. De Aug.
6. 10.*

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pretious commodity. The childe discovers himself best, when he thinks the Parent observes him least. The more carelesse the parents eye seems to be (it should never be carelesse, though sometimes seemingly so) the more serious the childe is, and the more discovers his inclination. Or, if the childe be more reserved (as it is cunning enough to deceive it self and others too, in that which most concerneth its good) then note the childe well in the kitchen, I mean, in such a place, he suspects not his Parents eare or eye, then he may be understood. Therefore there is great need, that some wall should have an eare, and some open place a spiall: as much need there is of some trusty servants, with whom the childe will be open and plain, for if he or her be faithfull to God and the Parent, they may do, and in nothing more, very good and faithfull service this way.

The Cautions here are these.

1. That Parents do not give too much heed and credit to the light divinations and conjectures they take from the motions of childehood or youth, which are as unstable and uncertain as the water, and may deceive the Parent exceedingly, and commonly do.

2. Nor must the Parent credit what children say; they are very subtil to hurt themselves, and very cunning for their own ends (Nature teacheth them.) A childe will ever seem to bend to this or that, so farre as he, in his fore-sight, which is none, may think it makes for his ease and libertie, which he thinks a change may bring (as the asse in the fable;) and if he may, to the *writing-school*, then he is sure of it; the Latine school is too close for him; he is, for his good, too much pent up there. Here we may observe how the childe will turn and winde himself in-to the Parent. The childe will make the Parent beleieve, that he can no way skill of the book, but of any course else very well, what the Parent will, for that way his ingenie doth *bias* him: so the childe will say, and so the Parent beleeves him; whereas his *bent* is onely that way, which he thinks may give him more libertie, scope and elbow-room in the world. Therefore the Parent

Parent must be as wise as a serpent, for the childe is not so Chap. 10.
 innocent as a dove : It is the very master-piece of a childes
cunning to deceive and hurt it self. A Parent then must not
 hearken to the childe, but to his own discerning of the
 childes parts, and accordingly he must fit him with generall
 instructions, making him as capable as he may, and ready
girt for any course.

But for the designing the childe to this or that *calling*, re-
 quires a clearer insight unto the childes inclination and abi-
 lities that way, then the Parent can attain unto by his own
 strength : and therefore the Parents work in this case is
 more specially and peculiarly with God. He looks up to
 that Hand, which wisely ordereth all things, and which is
 never looked up unto *in vain*. He remembers, that the Lord
 Christ prayed all the night before He chose His Disciples;
 which teacheth man what to do in matters of weight and
 difficultie; even to wait upon a secret and invisible Hand,
 which way that points and directeth. And if the Parent do
 look up earnestly to This Hand (which cannot be in vain) it
 will easily be discerned thus.

That Parent, whose eye is to God, carrieth the same
 single towards His glory. He thinks not what advantage
 may come, what preferment may be had; he thinks not
 thereon, as on a *Principall* : But how the childe may receive
 most good, (he means that, which is good indeed) how he
 may do most service, most promote Gods glory. This is the
 very life of the Parents life, and it must be the very soul of
 his actions; it was the end, wherefore God gave them the
 childe, and for that end they must return the childe back
 again. So the Parent aims at, and desires the best and most
 excellent way, but he looks to the childes fitnesse that way;
 he will proportion his childes place, to the portion of his
 childes gifts, that the childe may not stretch ^k himself be-
 yond his proportion, not *Tenter* himself beyond his scant-
 ling: If a *low* gift, then to a *low* place, a doore-keeper he is
 content to make his childe; that is; he is content to see
 him in the lowest rank or form, and he sees comfort enough

^k *corruptum*
 2. Cor. 10, 14

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*Nullum tam
sordidum ac vi-
le opus (in quo
modò vacacioni
tua parens) quod
non coram Deo
resplendeat &
preciosissimum
habeatur. Cal.
Ink lib. 3. 4. 10.
Jett. 6.*

*undic dionysius
Ec. Ad vii. r. 2. 2.
i. 2. 2. (byss. in
1. Cor. 1.
Hom. 5.*

Let no man be
ashamed of his
trade, how
mean soever; if
it be lawfull;
but let the idle
person be asha-
med, who per-
haps hath ma-
ny servants at-
tending upon
him, and im-
ployed about
him, when, in
the mean time,
the Master
doth nothing;
let such an idle
person be a-
shamed.

*mis. d. 2. 2. 2. 2.
quod. cad. 2. 2. 2.
Isid. Pelus. lib.
2. 2. 2. 2. 2.*

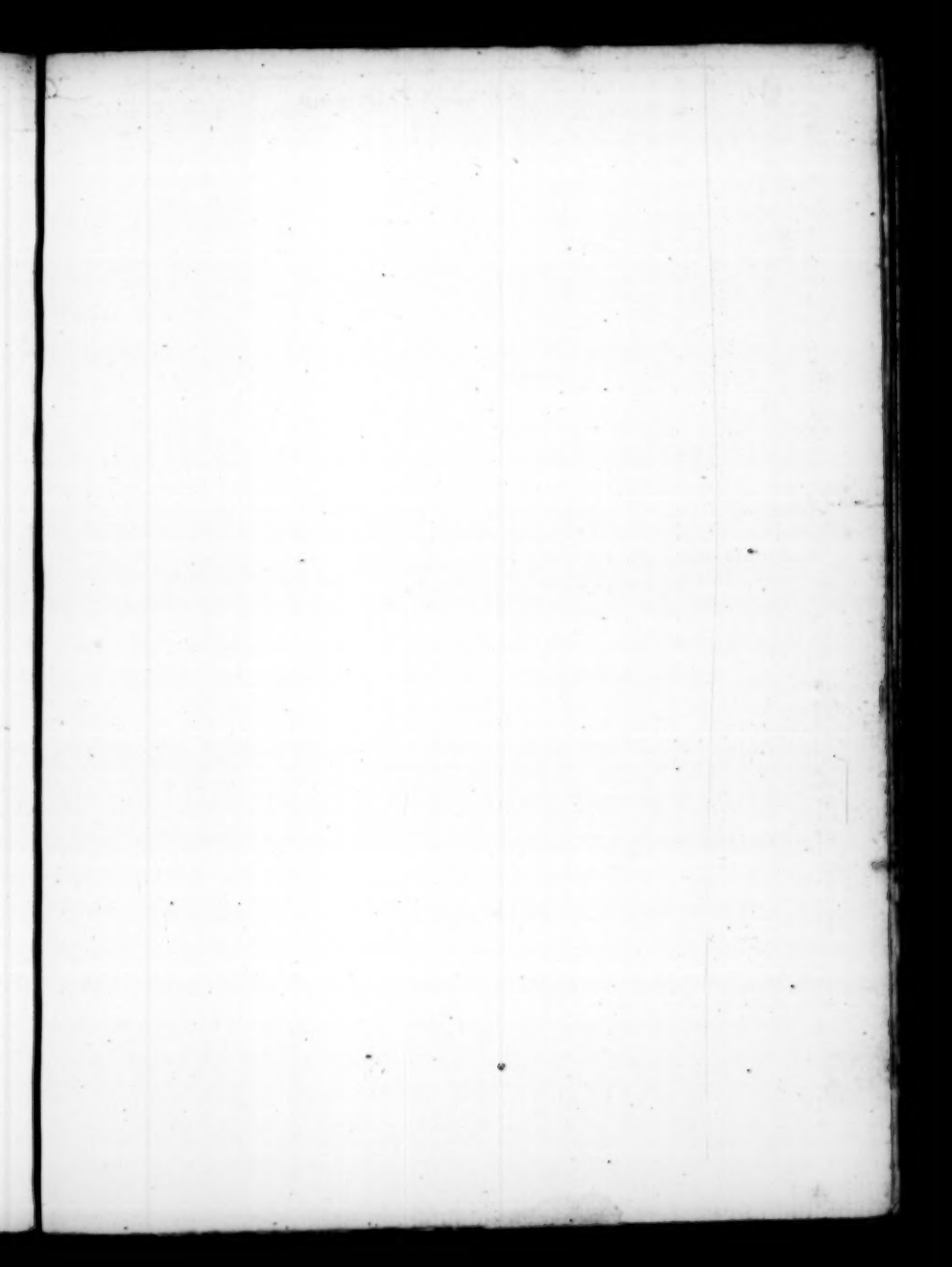
therein, so the childe prove faithfull. It is not the height of a calling, that commends a man, or that advanceth Gods glory; but a faithfull discharge of the calling, how low soever¹. Therefore a wise Parent would rather his childe should be an honest and faithfull scullion serving in the kitchen, then a proud Mistresse serving her lusts; rather a good servant then a bad Master; rather a wise childe rich in graces, though sitting in a low place; then a foolish childe sitting in great dignitie. He would rather have his childe a Prince, (so we are all by profession, *Sonnes of a great King*) that is; one that can wisely command it self, ruling those, that are others masters, though it be as low as the earth and going on foot; then a servant to his lusts, though on horseback, and as much honours done to him, as is to him, whom the king will honour. This the minde of a wise parent, but few there be such, and therefore few of that minde.

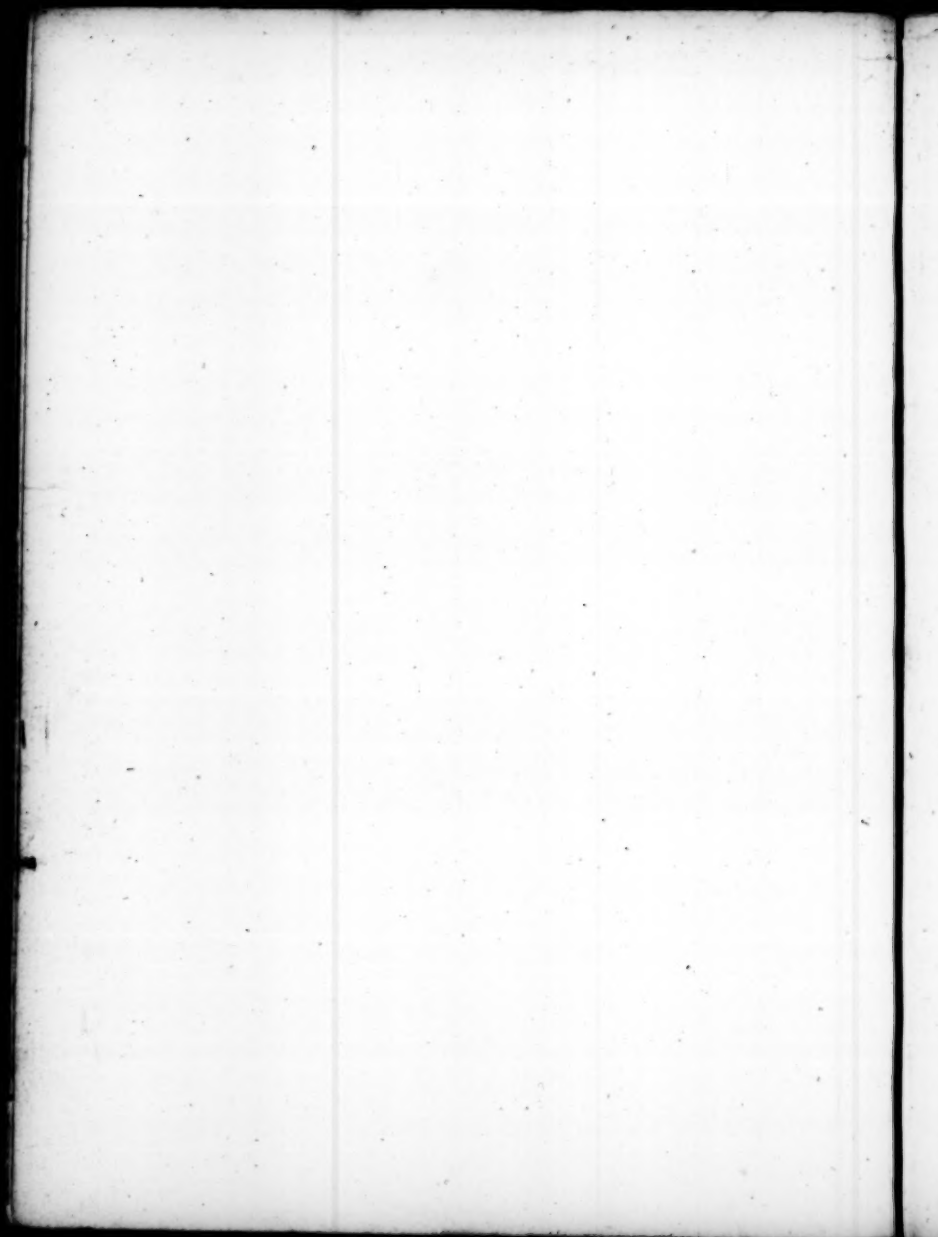
The rule is, and the summe of all. A wise parent (contrary to the custome of the world) doth dedicate unto the Lord *The male in his flock*, that is, the first and best of his strength and glory; but designeth not his childe further then he discerneth an invisible hand guiding the childe, and enabling him for service.

And so much, that the Parent may attend his *seed-time*, not slackening his hand, then the childe shall be fitted for some work, but not designed to any, till the Parent can discern the childes fitnesse and a secret hand pointing him thitherward, whereto the Parent earnestly looks, and whereon he faithfullly depends, not troubling himself about Gods charge, which is to *provide and protect*; but his own dutie, which is to *give all diligence*, yet without *carefulnessse*: and so the Parent doth his duty, and teacheth the childe his, that both Parent and childe

may joyed to-
gether.

24 OC 62
F I N I S.





THE
CHILDES
PORTION.

The second Part.

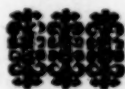
Respecting a Childe grown up.

TREATING OF

The love of Parents to their Children. The grati-
tude due to them from their Children.

The severall Ages of Man: Of Riches and Poverty: And
of the whole dutie of man toward God, and one
to another.

By *E. W.*



LONDON:

Printed for *Tho: Underhill*, and are to be sold at his Shop
at the Signe of the Bible in Woodstreet.

1649.

THE CHILDREN'S PORTION.

The second Part.

Respecting a Child grown up.



THE LOVE OF PARENTS TO THEIR CHILDREN.
The grant-
ing the portion to their Children.

The several Ages of Man: Of Riches and Poverty: And
of the whole duty of man towards God, and one
to another.

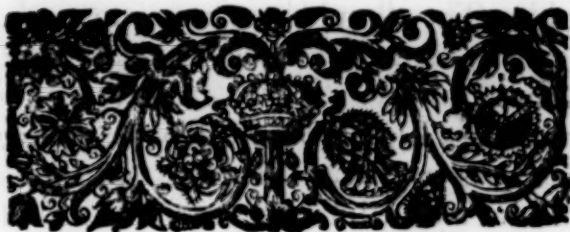
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1749.



TO THE MVCH
HONOURED WIDOW,

IOANE CROKER, a *Widow In-*
deed: and to the Right Worshipfull
her Lady-Daughter, the Lady
MARY PYE.

Right worshipfull,

THis in your hand speaks to
a Childe, but a Childe
growne up, no Childe in
understanding. Such are
mine yet, being yet in their
Childish yeers. So it might
have staied a longer Time, but I knew not
how short my Time might be, and I made
all speed, when I was upon it, to leave such
instructions as might be of use to them,

The Epistle

when I could not, and to make them Legible. They should have been more contracted, for so I intended at the first, but a sheete or two, and so, to have spoken much in a Little; but so I could not doe, nor was it proper if I could; for then it had been of little use to those, unto whose hands it is more specially commended.

It had gone forth alone, without a former Part, if so it could have been thought entyre; But so it was not thought. It was *specially* intended, but the use of generall concernment, not so particularly any ones, but that it doth concerne every one, that will reade it. It leads on a Childe through all the Stages of his life (which are implied here, supplied in the First Part,) and through the great occurrences, we meete with therein; And, for our clearer passage through them all, It supplieth such *Doctrines*, which I may call, as the Apostle doth, *Strong meat*, because none but a *Man-Childe* can digest them.

It supposeth a *Daughter* rather, as there was reason, and so goeth on in that Gender,

Dedicatory.

der, and in strict proprietic of speech for matter and forme both, for (both) were to be observed for Gender-sake; but yet, whether sonne or daughter, it respecteth both alike, for its Scope and *whise* is, To improve the *soule*, which hath no Sex.

The margent is sometimes (yet as sparingly as might be) charged with a *Barbarous* Language: (such is that to you and me, which wee understand not^a) One reason was, That it might both please and profit more then one; The other, That the line might be kept free, and not a word there to hinder the understanding; for I considered still all along, *whom I would teach to profit*, and therefore if there be any word in the line not so familiar in our Language, it hath alwaies a second to explaine it. I have often thought of the Apostles words, and very observable they are. "If ye speake with Tongues to the unlearned, will they not say, ye are mad^b? Truly I affect not words, but matter; and such words too, if my heart deceive me not, which may yeeld the most profit.

^a 1 Cor. 14. 21.

^b ver. 23.

The Epistle

That I have Intituled this yours, there was a kinde of inforcement, which hath not alwaies good reason to strengthen it, but yet, as it falls out, I have reason too. Things of this nature are not thought comely nor well addressed to goe abroad, unlesse they carrie some persons *In front*, to whom they are specially Devoted, so here I was inforced.

And that I made choice of the *Mother*, and the *Daughter*, I had reason for that, which ye shall heare, and, how reasonable it is, of that ye shall judge.

We make choice of such persons, to whom our personall relations are strongest: In this then, I am sure, I am right, and have right good reason.

And of those also, whom we most honour. I am right here too, and by the same reason, for there are not two in the world (for these personall and particular respects, so I must be understood) whom I more honour then your selves; or, who have more deserved honour, in your private and particular waies, then your selves have, from all that know you. And this

Dedictory.

I speake clearely without the least shew of flatterie, which I hate, as I doe that, my stomack most loatheth.

Besides all this, there are vertues pointed at here, which claime acquaintance with you, and say, ye have an interest in them, for they are yours. When I come to the Middle-Age, you shall finde the Parent Advising about A match for the Childe, and so on, where ye shall reade these particulars pointed at (for though I am verie long in the whole, I am short in the parts. pointing at things in passage briefly, So giving the Reader an hint for further enlargement) pointed at, I say, a *discreet* Parent; a *vertuous* Wife; a *grave* Matron, an *honourable* Age. And, in the shutting up of the book, a closing of the eie; yeelding up all into the hands of Death, which yet is to such, as *Iosephs* wagons, serving onely to convey those, who are such, To the place of rest, where they would be. And such ye are, I think, and an interest ye have in those vertues before mentioned, ye may lay claime to them, and call them yours, else I know
not

The Epistle

not where to finde a *vertuous* woman, a *True* wife, a *grave* Matron, an *honourable* Age. Therefore I conclude, such ye are; And that your departure out of this life will be joyfull, for ye go to the God, *whose* ye are, and whom you *serve*^c, the strongest ground for comfort that ye can stand on.

^c Act 27. 23.

And now that I have concluded so, I have excluded none from partaking with you in the same vertues, and reward, and wish that all were even so, and *more abundant*. So it puts you on to *strive*, to *improve*, to *grow*, to *increase*. It is the Apostles incouragement often, none more often, and to those, who had gone verie farre, even to *perfection*; where note our perfection here, is our strife after perfection.

And after this ye strive too, as the Apostles wish was, *even your perfection*^d. O how good and blessed a thing it is, to stirre up, to encourage one the other, the husband the wife, the wife the husband; the Parent the Childe, the Childe the Parent, &c. *Let us go on to perfection*^e; ye doe, I doubt not but ye doe, *strive* after this,

^d 2 Cor. 13. 9.

^e Heb. 6. 1.

ye

Dedicatory.

ye doe *labour* (it is a grave word, but it ^{f 2 Cor. 5.9.} looseth of its weight in our Language, for it implieth such paines, as a man will take to climbe up to the pinnacle of honour ^{g See the Book, page 9.} lesse labour will not serve, for we intend an higher place, so ye strive) That ye may be *accepted of the Lord*, that ye may live for ever with Him. Oh, it is good to strive here, and not to faint; It is for *eternitie*, and for a crowne lasting so long, and (unlike other crownes) still flourishing, even to everlasting. Gird up your loines; That is, put to all your strength, and the Lord strengthen your hands to lay hold hereon; and strengthen you the more, the more feeble Age hath made you, and the nearer you are to the putting it on. Be as ye have been, and be more abundant, "Eies ^{h to Job 29.13,} to the blinde, feete to the lame; that the "blessing of them, that are *ready to perish*, "may come down upon you, as the Dew "upon the grasse; and your praiers may "ascend as Incense, coming up in remembrance before the Lord.

But above all, look to the *root* of all, *Faith*, Gods great *work* ^{i John 6.29.} and *gift*; restore
2 that,

The Epistle

^k See the Book
pag. 46, 47.

^l Jer. 17. 8.

^m John 3. 2.

that, renew that, the *fruit*^k will be, and be
alwaies greene, like a watered garden, w^{ch}
doth not *fear the yeer of drought*^l. Quicken
the *Mother-grace*, it will quicken you and
every grace, that ye cannot be unfruitfull;
ye cannot but adde one grace to another,
so building upwards stil towards heaven,
where we hope to see our *Parents* againe,
our *yoak-fellows* againe, our *children* againe,
&c. This is somewhat quickning; but
where we shall see our *Lord Christ* againe,
even *as He is*^m. *Lord*, what a joyfull *vision*
will this be! Thou knowest, we know
not, nor know how to expresse it, for it pas-
seth all understanding.

Be abundant therefore in the work of
the Lord, in the *labour of love*, work of
faith, *patience* of hope; none of this can
be in vaine in the Lord. In vaine? more
is understood then spoken: An Abundant
recompense there shall be, pressing down,
running over.

For Temporalls, eternalls; for a sprink-
ling of mercy, a weight of Glory; for re-
specting His *Christs* here, ye shall be ever
with *Christ* and with His *Christs* hereaf-
ter;

Dedictory.

ter; where there shall be All peace, (and peace is all) passing understanding; where ye shall see the glory of His Inheritance, and partake with the felicitie of His Chosen; When all the Crannies of your right precious soules shall be filled with joy unspeakably glorious.

Our thoughts are too short to reach here, much more short are our words; Their scope is, to set your *hope* before you, and to make it precious in your eyes; that in this earthly Tabernacle, ye may have your conversation in the highest heaven, from thence looking for a Saviour, Who shall change this corruptible body, to make it like to His glorious body, in that blessed Time, which shall scatter away all afflictions, and seale within you the happy assurance of immortalitie, therewith cloathing a weake body, and recompensing a few sorrowfull daies, with everlasting peace. In which hope, say now and alwaies, "Lord encrease in us our *faith*,
"and *hope*, that in assurance of Gods love,
"our consciences may be at peace, and in
"the revelation of Gods glory, our hearts
2 ii "may

The Epistle, &c.

“ may be filled with joy in the Lord. Yee see now the full scope of my words, even to leade you to *hopes* on high, for they will send your *thoughts* on high, they will purge, quicken, stirre up, they will elevate and advance the soule to a wonderfull height. And now that my words have attained this end, as I hope they have, even to set your affections, hearts, heads, hands, all a work, (*ye labour to be accepted of the Lord*) my words shall here end also, so soone as I have onely mentioned the Apostles *fare-well*; I commend you to God, and the word of his Graceⁿ, and have subscribed my selfe,

24 OC 62

*Your worships in a
double obligation,*

EZEKIAS WOODWARD.



THE PREFACE; PRE-
PARING THE EARE OF
him, or her, who is a Childe
in understanding.

My deare Childe,



Therto thou hast been an hear-
er onely, growing up as my
papers fill'd; and as an acces-
sion of yeers, through Gods
goodnesse, gave some addi-
tion to thy growth and capaci-
tie, so did I to the strength
& weight of my Instructions.

I suppose thee now growne up, and thy know-
ledge answerable to thy yeers; for, though a
Childe is made a *patterne*, yet we must not be like
it in understanding. When we were Children, we
did, and we spake as children, and all was comely;
but when we out-grew Childe-hood, we out-grew
Childishnesse^a. We had need of *Milke* and not of *Strong Meate*,
for we were as *Babes*, unskilfull in the *Word of Righteousnesse*;
but now our stature is increased, it were a shame that we should be
Dwarfs in the Inward man, the *man* indeed. They can have no Apologie or excuse for themselves,

^a καὶ ἀπὸ τοῦ
παιδὸς ἀρδύς
γενόμενος
ἀδύρμαδον
ἀνθρώπου.

Clem. Alex.
Strom. p. 51.

^b ἀπολογίας
ἐκβιβάζονται,
ἐν ἡλικίᾳ τε·
καὶ αἰσθη-
τικῶς ἐχούσας
γνώμην.

Chrysoſt.

Tom. 4. quod
nemo lædit,
&c.

^c Heb. 5. 13. 14.

who are growne up to full yeers, yet have a Childes understanding^b. I ſuppoſe thee then of full Age, even ſuch an one, as I would have thee, “who, by reaſon of uſe, haſt thy Senſes exerciſed “to diſcerne both *good* and *evil*^c:

Childhood and youth are the Parents *ſeed-time*, when they muſt look to their dutie; The after-Age is the ſeaſon of fruit, when Parents expect an harveſt of their paines: Children then muſt look to their dutie, that Parent and Childe may rejoyce together.

But alas! how many Parents are deceived here? even they, who have not neglected their *ſeed-time*. They think upon the Inſtructions they have given; the Intreaties they have uſed, (*what my ſon, and the ſonne of my wombe, and what the ſonne of my vowes*^d?) Theſe they think on, but how many are quite loſt, how few or none take! what may make for eaſe and delight, that Children learne quickly; “ſo will the *Horſe*, the *Mule*, the *Aſſe*, and the “*Oxe*; put any of theſe to the Wheele, they will “quickly finde out the number of their Rounds, “and never after can be deceived in their Account^e. This is nature ſtill, and her field is “fruitfull.

But, no Earth there is, that requires more labour, and is longer before it yeelds fruit, then *Mans nature*; ſo decaied and wilde it is growne, and ſo rightly compared to the *Sluggards field*, as the perſon is to a *Colt*, an *Aſſe-Colt*, a wilde *Aſſe-Colt*.

The Philoſopher reaſons this caſe very pithily^f; “He

^d Prov. 3 1. 2.

^e Charron of
wildome.

^f Plus. de amore
prolus. pag. 157.

"He that plants a *Vineyard*, quickly eats the
 "Grape; So in other graines; some few Moneths
 "bring them to our hands againe, and the fruite
 "of our labours to our Eie and Taste: Oxen,
 "Horses, Sheepe, &c. they quickly serve for our
 "use, and much service they doe in Lieu and re-
 "compense for a little cost. But Mans education
 "is full of labour and cost; The increase is slow,
 "the fruite and comfort farre off, not within Eie-
 "shot; perhaps the Parent may kenne this com-
 "fort, perhaps he may live to see it, and to re-
 "joyce: perhaps also, he may discern little hope;
 "he may live to heare of the miscarriage of his
 "Childe, and see that, which, like a back winde, will
 "put him onwards towards the pit, hastening him
 "with sorrow to the grave.

But *In hope* the Parent must doe his dutie; here-
 in also like the *husbandman*, whose worke is never
 ended; something he findes still, that requires his
 eie, and must command his hand: or like the
Painter, who cannot withdraw the hand from the
 table, before he sees his work fully perfected. But
 herein the Parent and the Painter are very like;
 "In all his pictures (saith *Pliny*) more is to be un-
 "derstood then is expressed; although the skill
 "be great, yet there is alwaies more in the minde
 "of the Workman, then the pensill could expresse
 "to the eie of the beholder. His *Ingeny*, or *Idea*,
 "the proportion he hath framed in his mind is be-
 "yond his *Art*. It is so with a Parent; his care may
 be great, and his skill somewhat; and the Childe
 may observe both, and much of both; But the

*In omnibus
 ejus operibus in-
 telligitur plus
 semper quam
 pingitur: Et
 cum Ars summa
 sit, Ingenium
 tamen ultra Ar-
 tem est. Pliny.
 l. 35. 10.*

Childe

¹ Chrysolog. de
Archis. Serm
33. λαβὴν δὲ
μαζὸν ἐπέγον,
τῶν μυσταί
φινε τίκτον.
Hec. to her
son Hector.
Hom. Iliad.
22. p. 814.

Childe must understand more then it can see, and yet understand it cannot the yearning of the Spirit, the turnings of the bowels, the desire of the heart towards the Childe: It is the Parent, he and she onely, who know the *Heart of a Parent*. And this, (as one speaks very feelingly^h) “Should work very much with the Childe, what Care and Cost, and Labour, and Feare, he hath put his Parents too. But alas! Children consider it not, for if so, they would give all diligence, to render back their so due service. But if all this work not upon the Childe, it should work upon the Parent very much, To consider, What a barren wild nature his Childe hath taken from him; Barren to every seed of Instruction; and, which is the grieve, but not the wonder, the more precious the seed is, the more barren the nature is unto it, the more hard to receive it. And yet, if this precious seed be not received, and the nature of the soyle changed by it, Man will sinke lower into misery then a Beast can. And in ordinary matters here, a Beast may as farre exceed him, as he thinks he exceeds a Beast. Take a man in his pure Naturalls, and we finde it ordinary, That a Beast exceeds him; which might be further exemplified. For many have written very usefully thereof, I will take that, which I know is of most use, and this it is;

ⁱ Hex. hom. 9.
pag. 100.
^k 11. Book.
cap. 4. sect. 6.
pag. 229.

Defects of *Reason* in Beasts is supplied with exquisituesse of sense, saith Basilⁱ. “Nay, there is something more then *sense* in Beasts, and then *vegetation* in Plants, saith he in the same place: And so saith the learned *Geographer*^k in his History of the

the world. "It is not sense alone, which teacheth
"beasts at first sight, and without experience or
"instruction to flye from the enemies of their
"Lives: Seeing that *Bulls* and *Horses* appeare to
"the sense more fearefull and terrible, then the
"least kinde of Dogs; And yet the *Hare* and
"*Deere* feedeth by the one, and flyeth from the
"other, yea though by them never seene be-
"fore, and that as soone as they fall from their
"Dam's, &c.

The truth is, and there is great use of it, (for it
tells us what a *blow* or *wound* we received by our
fall) Beasts have many excellencies, and much
perfection of outward sense; And (which is of use
indeed, *to hide pride from our eyes*) they can make
good improvement thereof for their safetie, and,
some of them, for their *Lords-service*. Only man,
in his pure naturalls, is herein below the beasts; as
brutish as the *Swine*¹, which is the most brutish
creature: As unteachable as a *fish*, and that is a
creature, which you can neither *tame* nor *teach*.

But now to instance in a creature most familiar
with us, and of the very lowest ranke, A *Dogge*.
And not to speake of his logick, which they say, he
hath, and the *Huntf-man* discernes that so it is;
This we must note, because it is so usefully noted
to our hands. A Dog will follow^m his masters
foot; he will keep of the theife, and the murthe-
rer; he will defend his master if he be strong
enough; if not, and his master be slain (for so we
reade it hath faln out) he will stay by the carkasse
till he pine away with hunger; or he will pursue

¹ *ὀρέδρις* *νῆλες*
ἀνδραποῖρος, &c.
Clem. Alex. Pro-
trep p. 44.
Fishes cannot
be tamed nor
taught. *Rash.*
Her. Hom. 7.
^m See *Hist. of the*
World. 1 Book.
cap. 11. sect. 6.
Leg. Lipsum.
Cent. 3. Ad.
Bel. epi 56. &c.
Cent 1. epist. 44.
Cic. lib. 2. de na-
tura deer. paper.
323. & Scal.
exerci. 303. 6.

the man of bloud, and single him forth, as if he would tell the beholders, *That is the man that kill'd my master.* All this a Dog will do, and more then this (though this is most strange) as experience hath told us. And why all this? why? because he hath received a dry-bone from his masters hand, and, sometimes, a bit of bread: Therefore will this Dog put forth his strength to the utmost, in way of requitall, for his masters peace and securitie.

π π ἄμαρ,
Hex. Hom. 9.

"Hearken unto this all ye that forget God,
 "hearken. Will the Dog do all this, for a dry-
 "bone, and an hard crust"? What will they say
 for themselves, who love not the Lord Jesus?
 "what excuse can they finde, who forget their
 "*Good Master* in heaven, who feeds them, and
 "doth cloth them every day; who doth preserve
 "them every moment of the day; from whose
 "hands they receive all good, and nothing but
 "good, nothing, which they can properly call e-
 "vill. What will they say? so *S^t. Basil* reproves
 unthankfull man, so like a *swine* and *fish*; so un-
 tameable, so unteachable; so farre faln, even be-
 low a Dog. I know not what some may thinke,
 when they spie a Dog here, and that he is here for
 this purpose to instruct his Master; we may thinke
 him too low a servant (very faithfull though he
 be) for that purpose. But what ever is thought,
 this I think, nay this I know, and am sure of;
 That there is not a Creature in the World, which
 doth so mightily convince, reprove, as shame mans
 ingratitude, as the dog doth; how so? Because he
 doth

doth *so much*, for *so little*; And man doth *so little*, for *so much*. And let us observe it well, and make this as familiar with us as our dog is, for we shall have no excuse for the neglect of our service to that Lord, who gives us to *reape*, where we sowed not, and to dwell where we builded not; we shall have nothing to say, why we are unmindfull of such a Master.

The dog hath led me a little beyond my mark, but not out of my way; my scope here is but this, to shew, that (so we are degenerated, so low are we false) the Beasts exceed man in their Naturals; and men in their pure Naturalls make not that improvement of their senses for their Masters service, their owne safety and mutuall comfort each with other, as the Beasts doe, no cause + we should be proud of our *Naturals*.

And for *Intellectuals*, being without that, which the Apostle saith, our speech should be seasoned with, the *Salt of Grace*, they may prove, and ordinarily doe (like *Absoloms* haire) deadly. So, I remember a Knight, that suffered upon Tower-hill, acknowledged, who had not returned his gifts to the glory of the Giver. Nay more, for wee hope better of him; they make a man more miserable, then the beasts that perish: *Achitophel* is a sad example hereof, so is *Machevil*, who, (say the Italians) (so I learne out of Bishop *Andrews*) rotted in prison.

Reason and *speech*, they are the chiefe properties differencing man from a Beast. *Reason* is the Crowne of a man; his tongue, his glory, (the same word in the sacred Tongue signifies both.) *Ratio & Oratio.*

But if man shall depose reason, taking from it, Her sovereignty (I mean in earthly matters) then will a man be carryed like a horse, that hath cast his rider; and he will abuse his Tongue also, vilifying that which should have honored him; and in so doing he will liken himselfe to the most stinking place, that we can passe by, and to the most odious name, that is named under the Sunne; and so in the end, will fall lower then a Beast can. A Beast can fall no lower then the Earth, nor doth it apprehend any evill till it feeles the same; and when it comes it is soone over, and there's an end. Which remembers me of *Pyrrhoes* Hog, that did eate his meate quietly in the Ship almost covered with waters, when all the men there were halfe dead with feare. But now, reasonable Creatures are sometimes perplexed with unreasonable fears; A mans apprehension may present evils, that are not, as impendent; which may make his knees smite together; and with all, the apprehension of the time, that is past, and of that which to come, may torment him too before he come to the place of his torment.

Bee not like the horse and mule then, which have no understanding, for then thy condition will bee much worse and lower then theirs in the latter end.

It may be I shall never call thee to an account, nor live to see how thou hast thriven. But consider this first, what an Heathen^o spake, it is very worthy a child's consideration; *We are charged that we doe ill to none, much lesse to a parent: but it is not*

• *Plut. de frat. amore.*

not enough for a child not to hurt his parents, he must doe them all the good he can; his whole deportment must be such, such his words and deeds, that thereby he may glad the heart of his parent, else it is wicked and unjust. Marke it, for thus much it implyes: It is not enough that the child doth not actually or positively give the parent cause of sorrow, that were monstrous; he or she must not privatively rob them of their comfort, or stop them of their rejoycing, even this were impious and unjust: It is not enough, not to grieve the parent, not to give them matter of sorrow, the childe, that doth not more, doth not his dutie; he must give them matter of comfort and gladding of hearts. "This a chilles dutie; let a childe thinke of it, "and that an Heathen spake it, from whom a less son comes double to a Christian.

Consider again what the Lord saith, *It is a people of no understanding, therefore He that made them will not have mercy on them* P. Consider with that Scripture, what the Apostle saith, *In flaming fire taking vengeance of them that know not God, &c.* Eg. 27. 1. 2. 1. 2. Thes. 1. 8. "If this and that be considered, Thou wilt cry "after knowledge; and lift up thy voyce for understanding: Prov. 2. 3. f Prov. 4. 7. wisdom is the principall thing, "therefore thou wilt get wisdom, and with all "thy gettings thou wilt get understanding, which only consolidates a man, making him like armour of prooffe, or like a rocke, for it fixeth the heart on Him in whom is everlasting strength.

Thou must consider also; That an account must be given, and the greater thy receipts have been, the greater thy accounts must be. *Line upon line,*

and precept upon precept, fills up the score apace. A man looks to reape liberally, where he sows liberally: And as God did bountifully reward the faithfull servant, so did He severely punish the unfaithfull and negligent. In the last place, consider this, and it sufficeth; "That a worthy name is called upon us, even the name of Christ, of whom the whole Family in Heaven and Earth is named. A name, which will honour us, if we honour it; which will highly exalt us, if we exalt it. And this we do, when our conversation is honourable, and as becommeth, in heaven, though amidst the things of the earth. If there be a precise walking, a good and futeable conversation, worthy that name, then the Christian is the honourable person, as the fruitfull vine, the best amongst the trees; or as those, which were *very good*; But if we *defile* that name, by an unworthy conversation, then are we the basest of men, like the barren vine, fit for nothing but the fire, or *unsavoury salt*, very bad, and to be cast out. It is a good conversation, which commends a Christian; and that only, and which proves him so to be: not miracles if a man could work them; not revelations, if a man could see them; not signes and wonders, if such a power were given from above. It is the *conversation*, which is all in all, and justifies before men.

If I do not the works of my Father, beleeve me not. Our Lord said thus of Himself; His work should *testifie of Him*, and be a foundation of their faith; works are the *standard*, by which we must be measured also, whether we are in Christ, and Christ in

¹ Eph. 3. 15.

² The Scripture acknowledgeth them Christians, or the appointed of the Lord, who live Christian-like, according to Christ.

ἡμεῖς οὖν
κατὰ τὸν ἵνα

φθὲν τὸς ἁγίους

κατὰ τὸν ἵνα

ὁ ἁγίος.

³ Jer. 24. 5.

⁴ Read page 36.

⁵ Ezech. 15. 4.

⁶ Christians are the worse, the better they should be; the more sacred their name, the more accursed their guilt, &c. Read

Salv. de Gub. l. 3. a. the end.

and *Li. 4. with in two leaves of the end.*

Christians detestations, &c.

Reatus impij est

pium crimen.

⁷ John 10. 37.

⁸ Luk. 7. 21.

us. If we do not the works of Christ, such as He hath proposed for our example, It is a vain beliefe, a conceit only, To think we are Christians. Our works tell the world what we are, for those, the world sees and heares, and by them we either glorifie our Father in heaven, or give cleare evidence, that we have denied the Lord, *That bought us,* ^d *Redeeming from a vain conversation* ^e.

^d 2 Pet. 2. 1.

^e 1 Pet. 1. 18.

Chrysostome speaks usefully to this point, where he speaks concerning the title of *Lukes* ^f second ^{Tom. 5.} Treatise. " Thus he speaks, It will not profit, though we could say; In thy name we have prophesied, cast out divels, cleansed Lepers, wrought miracles, &c. neither this, nor that commended the Apostles, but their *Acts*, their *Doings*. And these are, To be chaste, modest, temperate, meeke, gentle, kinde, pitifull; To bridle our anger, to subdue our passions, to mortifie our affections: In a word, *to exercise all grace*. " This is *Action*, this *Doing*; this tells us we are Christians in deed, living Christians. And it takes of that great objection, which is put in our way (saith the same Father, and it is of infinite use) when we stirre up our people to follow *Paul*, as he followed *Christ*: we say unto them, ye must imitate *Peter*, ye must follow *Paul*; ye must be like *Iohn*, and ye must doe as Saint *James* did. " What? even so; just to that Coppy? will our people say. We cannot; it is not possible we should; there is no strength in us to do as they did: They made the lame to go; They raised the dead; cleansed the lepers: so they did, we cannot

“cannot do so, we cannot follow them. Say not
 “so (replyes the Father) say not, that we per-
 “swade to impossibilities, things above all
 “strength; we tell you not, That you must re-
 “store the sick; worke miracles, &c. If so you could
 “do, it would do you no good, it could give you
 “no boldnesse before the Lord in that day: *A mira-
 “cle doth not bring unto Heaven, but a conversation
 “heaven-ward.* Imitate the conversation of the
 “Apostles, and ye shall have no lesse then the A-
 “postles did receive. Follow *peace* with all men,
 “and *holinesse*; go about doing good, abounding
 “in the worke of faith, in the labour of love, in
 “the patience of hope”. So the Apostles did, do
 “so, and ye shall have an Apostles reward. For
 “signes and wonders made not the Apostles happy, but a
 “pure life.

ὅτι τὸς κύριον καὶ
 ὑπὲρ τὰ κύριον
 τὸς ἐν ἀνθρώ-
 ποις. καὶ ὑπὲρ
 τὰ ἀνθρώπων
 τὸς δεξιάνους
 καὶ ἐλευθέρους,
 τὸς κληρονο-
 μέους καὶ ἀ-
 κρατῆτας ὡς
 ὁδὸν ἐν κόσμῳ,
 καὶ πάντα ὑ-
 πὲρ κόσμον,
 ὅς ἐστι Ναζαρεθ.
 Οἱ αὐτοὶ 3 p. 77.
 * Ruth. 4 11.
 * Hic epist. l. 1.
 ep. 35. p. 47.

4 Ier. 24 5.

The summe is, and this our great lesson, we
 have a *worthy* name, our conversation must be an-
 swerable; we must *live, act, do, worthily*. We must
 by a good conversation, build up our selves and
 others. If we answer our name, we will to our
 power do worthily in Ephrata, and be famous in
 Bethlehem^b.

I conclude with a short prayer, and a short ex-
 position on the same. It is Hierom's prayer for his
 friend: and his exposition upon it tooⁱ.

“My prayer and heartie desire is, That the Lord
 “would in that day acknowledge the childe a-
 “mongst those his children, *who are very good*^k.
 “That's the prayer; his exposition, this; “The Lord
 “loveth those who are upright in their way, who
 are

are *hot*; that is, who are *burning* and *shining lights*; who are *seething hot*, *servent* in prayer, *zealous* of good works: such He loves, in such He rules, with such He dwells, and delights. And He turns not away from those that are *cold*, *finners* of the *Gentiles*, publicans, notorious sinners, key cold, dead in trespasses and sinnes; from such cold wretches, (such we were all) He turnes not away. But there are middling persons, of a middle temper, halting betwixt two; or, like a cake halfe baked, neither good nor bad; neither hot nor cold, such the Lord hates, He speweth them out; that is, they are an abomination; His eyes can be no more towards such, then ours towards our vomit, which our overcharged stomachs have cast up, and now our eye doth loath *.

My prayer is, thou maist be very good, upright in thy wayes; hot, fervent in prayer, zealous of good workes; else better thou wert cold, key cold: *for a middle Temper*, as it is most deadly, so it is most abominable.

Thus (as a learned man writeth to his great friend) I could have written unto thee things more pleasing, nothing more profitable. But what I have or shall write, nothing will profit unlesse the feare of God awes the heart and inclines it; unlesse He teacheth inwardly, words cannot outwardly. Waxe takes an easie impression from Iron; Iron not so, but very hardly; an Adamant takes no impression at all, by all our force, because of its hardnesse; (so *Nazianzen Epist. 130.*) And such

* Bright. on Revel. cap. 3. 15.

16. Mediocritas hic est pessima.

Nihil in te mediocre esse contentus sum, totum

summum, totum perfectum desidero. Hier. Lib.

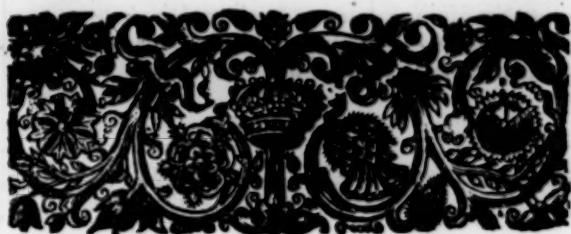
2. Epist. 15. v. pag. 187.

such hearts we have; understand but so much, and it will humble thee, it will hide pride from thine eyes, and then thy eare is prepared, and heart too. And so much as a preparative to the eare, but the Lord bore it; and to incline thy heart to understanding, but the Lord open it.

This is all the parent can doe, and his maine duty at this point, even to spread this peremptory bent of nature, (as was ^a said) before the Lord, whose worke it is to turne the heart, and to open the eare to instruction, which now followes.

^a Preface to the first part.

THE



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Faults escaped.

Page 29. line 12. of thy wings, read, whereof. Page 50. line 34. covered, read opened; Not be hid. Page 108. line 7. this, read thy, 109. Last line, read imply. Page 116. line 29. would, read should. These faults were found, not sought for; and, because they marre the sense, are noted; so might many more, if there had been will or leasure to have perused the Book. The Remaines must stand as properly belonging to every person and presse, and expect favour from every one, who knows himselfe partaking of the same common nature. But, if here are more faults then usual, our excuse is, that the copy could not be made legible by the Authors own hand, and being written by another, was the more wanting in stops, and otherwise, and we keepe to the Copy.

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A
CHILDES PORTION.

The Second Part.

Respecting a Childe grown up.

CHAP. I.

What we are taught by beholding our selves in the wombe; and what, by our outward frame of body.



Shall now call thee back to look unto the *Rock*, whence thou was hewen, to the *wombe*, whence thou was taken; I shall begin with thee at the very beginning of thy being, that thou maiest take a more cleare light and consideration even there, of *Gods goodnesse*; thy *Parents kindnesse*; thy *self misery*. Assuredly there is no *period* of a mans age, that yeelds him such a discerning, as this point of time doth, at which he first breathed in this world, and so set forth to runne his race. Therefore I shall reduce thee now to thy *primitive originals*,

A a

and

Chap. 1.

and, as it were, lay thee again in the wombe, whence thou didst spring: That in this way of *reduction*, thou maiest take speciall notice of two main and principall points whereon so much depends.

1. *Thy outward frame of body.*

2. *Thy inward frame of spirit.* Of the outward frame here.

Mat. Au. Ant.

Medu. li. 10.

Scil. 26. p. 171.

P. 686.

§ 1. Here take notice of God first, and of His goodnesse laid out upon thee, when of *nothing* thou wast made *something*: some few dayes before, thou wast a mere *nothing*. That which never shall be, was in as great a possibility of being, as then thou wast. And when thou wast *something* (*Iob* tels thee what it was) that *something* was as much as *nothing* to the producing of *such an effect* (so an Heathen could say) from *such a beginning*. Of that *nothing* wast thou limmed or framed, thence this *curious work*, not the work of nature, but of an Almighty-hand quickning Nature, and actuating the same. And in seven dayes (for so experience tells us, saith *Hier. Fabricius* the Physitian) that frame had its proportion of all parts. And one half of that work, but the better part indeed, is more worth, then a whole world (thy soul) so He saith, who went to the *price of soules*.

§ 2. And as thou must take notice of the *hand*, that covered thee in thy mothers wombe, so must thou take notice of the same hand (for the same Hand it was) that brought thee thence, and none other but that. If this hath not been told thee, nor hast thou yet considered so much; then beleeve me, that the most curious searchers into Nature, and the powers thereof, which are great, and strange in their extent and latitude; they, who have ascribed too much unto it, even they have yet acknowledged at this point, when the childe is brought to the birth, and no power to bring forth, that, *this is the finger of God, this is the work of His hand*.

And yet this *sorrow* in child-birth is not the same in all, nor is the danger; the Lord so dispensing therewith, though the *curse* be common. We know what the Mid-wives say, touching

touching the *Hebrew* women; and common experience tells us also, that some women there are, who, in this case, speed better then their betters. We read what our Geographer and Historiographer (for he is both) writeth concerning the Spanish women, and what he citeth out of *Strabo*, touching a woman there, who rose from one *labour* to another; from *labour* in child-birth, to *labour* in the field: She was rather an *Hedge-woman*, then a *child-bed* woman, and it is with them many times, as we heard. But this we are sure of, that this is that burthen, which is laid upon that Sex, *In sorrow shalt thou bring forth children*; and so wonderfull the Delivery is, that we may say with the Prophet, *Thou art He that took me out of my mothers bowels, my praise shall be continually of thee.*

Chap. 1.

History of S.
George.
Histo. of the
Sab.
Geog. p. 32.

Psal. 71. 6.

† 1. And thou childe (I suppose thee the eldest, though I would make no difference here, for whether the next in years, or the youngest, it will fit very well, and instruct alike in the maine, for which I intend it) hast as much cause to consider this, as any other; because of the sore *travell* thy mother had with thee. (I will not mention the *travell* of her soul for thee, that *Christ* might be formed in thee, though a *travell* it was also) she was in hard *labour*, with the greatest danger of her own life, before thou didst suck in the ayre of this. She might have called thy name *labesby*, because she *bare* thee *with sorrow*. Such were the pains upon her, and so heavy was that burthen, which was laid of old upon that Sex, that it pressed her out of measure above strength; as if she must first go out of this world, before thou couldest come in. A strong engagement this to look up to Him, with thankfulness, who brought thee to the wombe, and took thee thence; and to thy *parent* in all due observance: and it is as strong as ever, though thy mother *is not* (here I suppose thee the eldest:) she was taken from me and thee, when thy fift yeer was currant, and yet not seven dayes runne out of it. Me thinks a childe grown up, and reflecting on it selfe lying in the *wombe*, and taken thence, should observe a love in the mother as strong as

1. Chron 4. 9.

She sickned the
17. of August,
and died the
30. at 9. in the
morning, 1631
when thou
wast 4. yeers
and 7. dayes
old.

Chap. I.

Death. All these *turnings* of stomach (part of the mothers sorrow) those *throwings* afterwards, as so many deaths; such waters could not quench this love, nor such floods of sorrow drown it: nay all these were but like the Smithes water cast upon his fire, which makes it burn the hotter and the clearer; for all these sorrows are out of minde, when the childe is in sight, and serve but to encrease the love, and to enhance the price of that sweet commodity the mother hath so dearly bought. In one place of *sacred Writ* the mother is placed before the father, *Fear every man his mother and his father*; It may be, because the Mother is generally so neglected, or because she so neglects her self: I may not hit upon the true *reason*, but I can tell a strong *reason*, why, at some time, the mother may be put, as it were, upon the right hand, and why she should at all times be of high and honorable account with the *childe*, for she hath bought it deare (as they use to say) so deare, that even for her sorrow in Child-birth, the childe must ever be her debtor. Suppose we the most dutifull and observant *childe* standing forth, that ever yet was clothed with sinfull flesh, telling the reciprocation of his duty, and mutuall workings thereof towards his mother; that he hath done towards her as the young Stork to the old, the same (say the Naturalists) which once the old did to the young; suppose all this, the Mother could answer all in few words, "Remember childe (if thou canst) the turnings of my stomacke, not the least part of my sorrows; the pains I felt, every one as so many daggers to the heart, sinking my spirits, and throwing up my tyred breath, as if I should never take it in again. Should the mother say no more but this, what she suffered for the childe (though much she did for it afterwards; And there is more then nature in it, say some, that so much she did unto it, when it lay like a ^b man after a shipwrack, cast up upon the shoare, the most forlorne and helpless creature that can be thought of in the world.) Should she, I say, but tell what she suffered for the childe, when in the wombe, and bringing thence, she hath answered all the childe can say, and

The name and nature of the Stork.

Heb.

מִן הַטֹּרֶף

οὐνοῦ, ἀπὸ τοῦ
καὶ παρὰ τὴν
δύναμιν.

Hesiod. &c.

Quinta etas.

Homer Iliad. 4.

Iago Hex. Ed-
filii Hom. 8.

^b Hom Odyss. 1. 6.

Lucretius.

and left it farre in her books; so farre, that it can never get Chap. 1.
out; death only cancells that bond. The parent, and the
childe can never cut scores, or strike tallyes, for they can
never lye even.

And so much that thou mayest honour thy Mother, for
then thou art as ^a *one that layeth up a blessing*, Mark that; for, ^a *Ecclus. 3. 4.*
by the rule of contraries, he that *dishonours* the Mother is as
one, that *layeth up a curse*. Honour thy Mother, and forget
it not.

† 2. Thy Father too; look to it, thou dost not *set light* by *A se migrat &*
him (so thou dost do, it thou dost set light by his admoniti- *ab homine totus*
ons). For that is a sinne, which calleth down a curse from *transi in bestiam*
the Almighty; And, though I should not plead my right, *paternae pietatis*
and thy duty; yet the Lord would do both. Nay, if I should *inmemor gratiae*
pray against the curse (as God forbid I should forbear to *genitoris oblitus.*
do) yet would it (according to Gods ordinary dispensation) *Chrysol. de pro-*
certainly fall; the arme of flesh being too short to keep it *dico. Ser. 2.*
off. He is the God of *Recompences*, He looks up on the
breach of that sacred band, betwixt parents and children,
and will require it. That which *Luther* speaks is very nota- *Si geramus*
ble, and may winne much upon a stubborn childe, if any *consultare pa-*
“thing will; If thy neck be so stiffe that thou wilt not bow *tribus, esto desito*
“nor bend, nor relent by all the perswasions & entreaties of *audiens carnifici;*
“thy parents; then expect that the *Executioner* shall bend *quod si neque*
“thee. If thou wilt not heare what thy parents say, for thy *haec obdure sa-*
“instruction, thou art like to heare what the *Hangman* *lites; obedi-*
“saith, for thy cutting off and destruction; ^b *A cruell messen* *Quid tu tarda-*
“ger shall be sent to a *Son of rebellion*. If thou wilt not put *reus non audi-*
“thy necke under the yoke, thy parents would put upon *mus deus d. 2. 2.*
“thee, which is no other, but what God enjoyneeth, and for *hoc, &c.*
“thy good; annexing a large blessing thereunto: If thou ^b *Prov. 17. 11.*
“wilt not submit to this easie and sweet yoke, *In the Lord*, *Carnifex. Trem.*
“for this is right; thou must then submit to an iron yoke, in *Ephes. 6. 1.*
“putting thy neck into the executioners halter, for that is *Sicut post Deum*
“but just. So Doctor *Lat.* speaks in our plain English, and *dilige parentes*
“addes thereto; That the experience of all Ages, have e- *pietas est: sic*
“videnced the Truth thereof. And for the yet clearer evi- *is quam De-*
us, impietas,
Chryst. in Mat.
Lat. tantum,
Han. 26.

Chap. 1.

^a Hist. of the
World. 2. 13. 5.
pag. 361.

denſing the ſame; This I adde further. ^a I have been young, and am not farre from being old, but never ſaw I a dutifull childe that went away without his *bleſſing*; nor a childe ſtubborn and undutifull, to proſper. ^a *The debts of crueltie and mercy are never left ſatisfied*, ſaith one in another caſe; we may ſay the ſame in this caſe; *Diſobedience to parents ever receives its due puniſhment*. No leſſe then a thouſand witneſſes give in cleare evidence hereunto, and it is worth our giving our eare unto them, and our eye alſo: For therefore are judgements wrought in the earth, that they might be had in continuall remembrance, like a great *mountain*, ſtill in the Travellers *Eye*.

² Sam 18. 17,
18.

It was written for our Inſtruction; That he, who roſe up againſt his father, left behinde him no other, then an heape of ſtones, a monument of his ſhame; and a *pillar*, the onely memoriall of his name. Examples there are, an heape of them, of more freſh and bleeding memory, which I ſhall paſſe over, and recall to minde Times further off, and give inſtance only in two, who, becauſe they are very great examples (examples are rules, and yeeld us the ſhorteſt, plaineſt, and moſt certaine Inſtruction) being perſons of the higheſt ranke and qualitie, are, I conceive, the fuller of uſe to thoſe of the meaneſt.

³ S. Daniel. p. 41.

The firſt is concerning *Robert Duke of Normandy*, eldeſt ſonne to *William* the firſt of *England*, ſo famous for his conqueſt there. This ſonne was ſtain'd (ſaith my Author) with this only fault; *Diſobedience to his father*; if I forget not, he tooke up Armes againſt him thrice, and once unhors'd his father, and wounded him in his arme, (ignorantly ſaith the Author, not knowing him to be his father; for when he did, he haſted to remount him, humbly craving pardon:) this now requires our *mark*; This *Roberts* younger brothers ſucceeded in their Fathers Throne, *William* the ſecond, and *Henry* the firſt; *Robert* puts hard for the Crown againſt King *Henry* his youngeſt Brother, and obtains the payment of three thouſand Marks by the yeer, and the reverſion of the Crowne; a ſucceſſion in his Brothers Throne, in caſe he ſurvived.

vived. Thus they capitulated, and on these termes they Chap. 1.
 stood, for the present; *Robert* safe in *Normandy*, and *Henry*
 in *England*. But contentions betwixt brothers, and betwixt
 them for a *Crown*, are like the *Barrs* of a *Castle*, once two
 never one again; Quickly after, the fire of contention, ra-
 ked under cold Embers, burnt out again betwixt the two,
 brothers (Kings love not to know their heire, unlesse he
 come out of their own bowels) and consumed divers wor-
 thy men in a mightie battell, whereby *England* won *Nor-*
mandy, and one the same day (such are the turnings in hu-
 mane affaires) whereon fortie yeers before, *Normandy* over-
 came *England*; And here *Robert*, who stood in a faire possi-
 bilitie of two Crowns (of *England* and *Ierusalem*) was de-
 prived of his hopes there in both places, and of his *Duchy*
 also, of all he had: But there ended not his *Tragedy*; Out
 of *Normandy* he was brought prisoner into *England*, and
 committed to the *Castle* of *Cardiffe*, where, to adde to his
 misery, he had the misfortune of a long life (surviving, after
 he had lost himselfe, twentie six yeers) whereof the most
 part he saw not, having his eyes put out, whereby he was
 only left to his thoughts; A punishment barbarously infi-
 licted on him, for attempting an escape, but wherein we may
 see the righteous Acts of God, withering those armes, which
 were reached forth against the hands, which embrac'd him
 in his swadling clothes. (as the old *Father* speaks to his *An-*
dronicus) and suffering those eyes to be pickt out, that set so
 light by him, out of whose loynes he descended.

See Turkish
 Story. pag 158.

Gods Judgements are as the great deepe, and we are too
 shallow to conceive of them; but what lyeth on the top, or
 surface, as it were, we may take for our use; and that we
 have heard.

The next is concerning *Edward* the third of *England*. He
 slept over his Fathers head, to his Throne; That was not
 the Sons fault, (saith the Author) for he had the Crown by
 resignation from his Father. But Crowns are not easily
 parted with. The sonnes of *Zerviah* were too hard for him;
 The Father was over-powred (so just was Gods judgement
 upon

Chap. 1.

The Law is c
very mans ma-
ster. *M. Ant.*

Ant. lib. 10.
Medit. 25. pag.

171.

^a No meate
between high-
est and nothing.
Tacit. supp.

p. 3.

upon him, that before gave up his power to the *lusts* of o-
thers, who quickly set that under-foot, *which is every mans*
master. and so made their King and people miserable) and
then he must resigne what he could not keepe: to the
Sonne was put in the Throne, and the *Father* thrust out.
And persons of such eminency seldome finde a meane, be-
twixt the highest *floud* of honour, and the lowest ^a *ebbe* of
disgrace. If they fall from their *pinnacle*, seldome do they
meet with any stop, till they fall to the bottome.

The *Father* now *unking'd* was most miserably contem-
ned, most despitefully used, and then in a most hideous man-
ner murdered: He was forc'd (such instruments defac'd
Majestie meet with-all) to sit on a *Mole hill*, whilst he was
shaven, and washed with cold water out of a ditch; but,
indeed, he told them, that, in despite of them, *he would have*
warre water at his Barbing, and therewith shed abundance
of teares. Other vile reproaches were put upon him (*as if he*
had not been axoynted with oyle ^b) and quickly after, his savage
Iaylor murthered him, by thrusting up an hot Iron into his
bowels, thorow an hollow instrument, whereby no out-
ward note might appeare, to bewray how he came by his
death: so they gave out, that he dyed of extreame griefe;
and so he did indeed, and of paine to boote. Though this
were not the sonnes fault (so saith the Relatour, and it needs
not our debate) yet the sonne had a punishment, and in a
most high kinde, which requires our *marke*; for, having so
plentifull and able an Issue-Male, as none before him or
since; seven sonnes, whereof five lived to have issue, he had
not yet a sonne of his own to sit upon his seat; He left his
kingdome worse then he found it, and a great Inheritance
like a large summe divided into Fractions; all was rent
from him before he died, excepting onely the poore Town
of *Calais*. So concludeth the storie and his life; which secu-
reth those of the highest degree, ^a *That their Throne is establi-*
shed in righteousness, a conclusion doubled twice, as the
dreame ^b, because of its certaintie: And it instructeth those
of the lowest degree; That they be subject to the *fathers* of
their

^a Gen. 41. 32.

^b Prov. 20. 28.

25. 5.

29. 14.

their bodies, and that the *sonne* thrust not into his *fathers* Chap. 1. §. 2.
place, before he be fairely removed, and cold in his grave :
It teacheth the childe to honour the father, and to see to it;
That no despight be done unto him, which the childe can
possibly keepe off.

And so much that thou mayest learn to *honour thy mother*,
and thy *father*; (so I invert the order for this time) and that
thou mayest not *set light* by either, so shalt thou escape the
curse, and, as was said, *be as one that layeth up a treasure*. And
now having digressed a little, that thou mightest the better
learne thy dutie at the *wombe*, and see how thou art engaged
unto it; I returne againe to Him, to whom all honour, and
praise, and thanks are due, for there we left.

§ 2. Thou must yet take further notice of Gods good
hand towards thee, and of the wonderfullnesse of His work;
for the goodnesse of God must interveine all along, which
way soever our method leadeth; but while we are upon this
point, it must be wonderfull in our eyes. It is not necessary,
nor is it my care, to set my words in such an exact order or
posture, as figures stand in Arithmeticke, whereof, if one be
out of order, all are out of tale; it is not so in words; Consi- *Quis artem*
der then, *querit ubi asse-*
ctus dominatur?

He that gave thee roomth in the world, and bid thee
stand out, when there was no need of thee, might have re-
fused that any should have been at further cost and trouble
with thee, save only to wrap thee up in a winding-sheet, in-
stead of swadling thee in a blanket. He, that took thee from
the wombe, might, the same moment of Time, have sent
thee to the grave, and from thence to thine *own place*, the *As 1. 2 §.*
nethermost parts of the earth; where it is, I know not, but *Th is or.*
the farthest off from Him, who prepared it of old; and our
own place it is, the proper and just inheritance of a sinner. *Deus non expe-*
Thus He might have dealt with thee, thus quick and short, *habat Angelos.*
as He was with those, who were once farre more excellent, *Amb.*
then thou art now, and yet falling from *God the chiefe good*, *Gods patience*
they fell from their happinesse, into a bottomlesse gulph of *to a sinner, is*
B b *irre-* of the Gospel. *the purchase of blood, the fruit*

Chap. 1. 9. 3. irrecoverable misery, and both at one instant. In the same moment of Time they sinn'd, they also fell, and so fell, that they shall never rise again.

Take notice then thou must of Gods exceeding goodnesse and patience towards thee, in sparing and reprevving thee yet longer; And *despise not his patience, and rich goodnesse*: but *account*, that the *Long suffering* of the Lord, is *salvation*; and sith he hath graciously spared thee thus long, *Labour* thou (it is the Apostles word, but too short of his meaning, losing much of its weight in our tongue, flat and dead to his understanding) make it thy greatest ambition, and account it thy chiefe honour, the top and height of thy preferment (for so much the word doth import, *so labour, so contend*) to be *accepted of Him*. *Acceptance with the Lord*, is the *height* of a Christians preferment, as it will be the Crown of his rejoycing, and is the ambition of my Heart concerning thee, the very *butt and scope*, where-to tend all my endeavours.

2. Pet. 3. 15.
2 Cor. 5. 9.
non sequitur.

§. 3. Consider again, as the riches of His goodnesse, so the wonderfull worke of His hands. He that gave thee a *being*, might have given a *being* only, and no more; or He might have given thee *life* and stay'd there; Thou mightest have been such a creature, which now takes the bone from thy hand, and licks the dish, and gathers the crums, that fall from thy table, thereby to sustaine life; and when that life is gone (which serves but for *salt* to keep the body *sweet*) is laid in the ditch: such thou mightest have been, for in reference to our owne demerits, so vile, as a dogge, have the *most excellent* of sinfull men accounted themselves. And it was the lowest expression of *humilitie*, and *abasing* amongst the Hebrews: and so low, did the sense of their vilenesse depresse the *excellent* and honourable of the earth: Such a creature thou might'it have been; or a croaking *Frog*, or a loathsome *Toad*. It is amongst *Aussins* Confessions; *Thou might'st (Lord) have made me even such an one*; or a *worme*, or a *flea*, or a *flye*, which now thou canst fillip, and crush to death at pleasure. So thy Lord might

might have dealt with thee, and have done thee no wrong at all. He might have given thee the stamp and outward *impreſſe* of a reaſonable creature, and yet have wounded thee in thy *crown*; I mean, He might have ſtrucken thee in thy *reaſon* and *underſtanding-part*, the *dignitie*, *excellency*, *crown* of the outward-man. So He might have done, thou waſt in His hands, as the clay in the Potters, yet ſo He did not deale with thee. But according to His goodneſſe, He vouchſafed more grace, more honour; He ſtamp'd upon thee an excellent *image*, and then admitted thee not into the lower *ranke* of His creatures, which lick the duſt, and feed upon it; No, He hath made thee but a little *lower* then the *Angels*; and hath crowned thee, (as we read one was) in the wombe, with this honour, That thou ſhould'ſt be *Lady-Princeſſe* over the creatures before mention'd, even over all the works of His hands (*And God ſaid unto them.*) &c. Thus honourably hath the Lord dealt with thee; ſo as, though thou art the *meanest* of many, yet may'ſt thou take the words of Him, whom God exalted, and ſpeake them out to His praife, For, they are proper and fit well, becauſe ſo He hath exalted thee; *Thou haſt regarded me according to the eſtate of a man of high degree, o Lord God.*

Oh, that I could advance and elevate thy thoughts now according to the *excellency* that God hath ſtamp't upon thee! That as thy ſtature is *ereſt* and *up-wards*, thy minde alſo, that yet more excellent part, might not be *low* and *down-wards*, groveling to the earth, as if thou couldeſt finde reſt unto thy ſoule, That chiefe good, in the *bottom* and *underneath*, where the worme creepeth, and the ſerpent eateth duſt. This is the great miſtake The Lord diſcover it to our hearts; It is the *veyle* ſpread over us, the Lord pull it off, for nothing more evidenceth the wonderfull deordination and diſorder which is brought upon mans nature, then this, which I am ſpeaking, doth; "Man abhors miſery, yet he loves it in the "cauſe thereof; he deſires happineſſe, but he ſeeks it in the "place, and in the things much inferiour to and below him-

Chap. 1. §. 3.

Gen. 1. 26. 28.

Gen. 1. 26. 28.

Chryſoſt. Hom.

10. in Gen.

1. Chron. 17.

17.

In imo &c.

Laſt. lib. 1. cap.

1. Lib. 3. cap.

12. & 26. 27.

Boet. lib. 5. Mel.

Chap. 1. §. 4. " selfe : Look up man, as one said; it is not there; it is higher.
 " Thy very stature tells thee; That, thou seekest for, is not
 " under thy foot *. Let the beast look thither-ward, and fix
 " there, who cannot look nor rise an inch higher. We disho-
 " nour our parentage, if, being born men, we do by an evill
 " and beast-like conversation match our selves as with beasts,
 " not considering our honour and dignity. Its farre worse to
 " be like a *beast* in conversation, then to be born a *Beast* ^b; this
 " is no fault, but a great fault, that. And such an one is he, who
 " seeks nothing, nor savours nothing but earth, contrary to
 " his nature, and *Image* stamp't upon him. Assuredly, there
 " can be no consideration so effectually, to raise our thoughts
 " and send them upwards, and so fix them on high, there to
 " seek our chiefest good, as is the consideration of that *Image*,
 " and *supercription*, which *God* hath stamp't upon us, and ap-
 " pears unto us even through the outward man; thinke we
 " thereof, and it will raise the *spirit* to the place, whence it
 " came, unlesse we have that *spirit* of *infirmity*, we read of ^c,
 " which *bows us together so*, that we can in no wise lift up our
 " selves: That was an *infirmity*, the greatest that can be thought
 " of, as now it is the commonest in the world; and from that
 " *uncleane spirit* it is, who is stronger then we, and would lay
 " us as low, as himself is. I know not what to say to it, for
 " this *infirmity* like an *epidemicall* disease, rageth every where,
 " and presseth sore clinging us together. It is a spice of our *pe-*
 " *remptory* nature (before spoken of) of that *crookednesse*, which
 " man cannot straighten. To *God* let us look, and on Him let
 " us wait, till He shall say unto us, as to the woman, *Thou*
 " *art loosed from thy infirmity* : for, till that time come, noble
 " and excellent creatures though we are, the chief of *Gods*
 " works, yet on the *dust* we shall feed, and fill our selves, as
 " with the *East-winde*; I meane, with that which cannot
 " satisfie.

* Thy stature is erect and upward; thy eye can behold the things above: whensoever now thou shalt minde earthly things, and fix upon them, then thou makest thy self, like the beasts that perish, &c. Read this in the 9. Hom. of S. Basil. Mex. a. ion napa i, &c. a. i. dno qum i. Dne i sm d i d i u oratione in pl- or. Ibid.

^b Pejus est comparari jumento, quam nasci jumentum.

^c Luke 13. 11

Verf. 12.

For this we may be sure of, that as nothing can fit and fill up that stampe, which the seale hath made, but the very seal, which at the first stamp'd that impression or supercription;

ption; so can nothing in the world, no not all the world, fit and fill up this *image*, which God hath engraven upon us, but *He*, that hath honoured us with such an engraving; *He*, and *He* onely can satisfie this *Image*. The *eye* (we know) is not satisfied with seeing, nor the *ear* with hearing. These things below us finde us still hungriſg, luſting, deſiring; and ſo they leave us, ſtill more unſatisf'd. But *He* who hath ſtampt this excellent *image* upon us, which ſhould ſhew forth (as that engraving upon the plate) *Holineſſe* unto the Lord, He can fit the ſame, He can fill it up and fully ſatisfie; So that me thinks (and with that I conclude) *David* hath a full expreſſion, when he ſaith, *When I awake*, (that is, I think, in the day that I ſhall riſe again) *I ſhall be ſatisfied with thy Image*. God can ſatisfie *David*, and God onely, and then, but not till then, fully, untill he awake out of the duſt of death; for that is the time, when God is *all* in *all*: *When I awake, I ſhall be ſatisfied with thy Image*. And ſo much touching thy *Image*, that thou maiſt look on it, and behold His goodneſſe that ſo engraved thee; and then, as thy *Image* directeth thee, look up to Him, till thou art looſed from that *ſpirit* of *infirmity*, and filled with His goodneſſe, with His *Image*, which onely can fit and fill up, which onely can ſatisfie thine.

§ 4. There is yet another *remnant* of Gods goodneſſe towards this *Image* of thine; and thou muſt remember it to *His* *praiſe*, for it makes up the *ſumme* of His mercies, to thy outward man, and very much it makes for the *beauty* and *comelineſſe* thereof, which conſiſteth but in the *full number* of *parts*, and in their *comely order*, wherein they are placed, holding conformity and proportion with the whole: For the beauty and comelineſſe of the body, ſtands in an *oneneſſe* and fit agreement of many parts to one. I call this goodneſſe of God a *remnant* of His mercy, or *ſagge-end* thereof, not that it is ſo; for the mercy I ſhall remember thee of, is the verie *beauty* of *His* work, the excellency of thy outward glory, it ſets it off to the eye, and declares the excellent skill of the Worker; But it is as a *remnant* or *ſagge-end* in our

Chap. 1. §. 4.

Capacem Dei
non implet mensura
Dei.Tu Deus, dili-
genti te quamcumque
precipis, ostendis
te, & ſufficis ei.
Aug. Conf. l.

12 cap. 15.

a iſrah dicit dno-

mca xai nui;

Eccl. C. vii. Tom.

6. ſer. 1. in G. a.

Exod. 28. 32.

Pſal. 17. 15.

Geneva Tran.

Let us at
length ſhew
our ſelves men
and look up to
heaven, that
thence we may
receive that
which is after
our *Image*.Cor. 1. 9. in
Epiſt. ad Cor. 9.

Chap. 1. S. 4.

esteem, we look upon it, as the *list* of a fine piece of *cloth*; we, too commonly, either behold it not at all, or account not of it at all; and all because, we have this mercy, we want it not. Assuredly the commonness of a mercy, and the not knowing the want of that mercy, is the cause we set no estimate upon it at all. Had the *Lord* dealt thus with thee (as He might, there are many monstrous births in the world, many in whom His *Image* (at the first not taken, but cast away) is doubly defac'd.) Had He made any part of thee *double*, which is *single*, or *single* which are *double*. Had He for *one face* (which no creature in the world hath but a man) given thee *two*; for one tongue, *two*; or for two eyes, two eares, two hands, two feet, but one. I will not instance in those so beautifying ornaments. Had the Lord for two eye brows (which are but a few haire, and they excrements of the body) yet, had He of them given thee but one, that want had taken nothing at all, from the *bulke* of thy body, but very much from the *ornament* thereof; so much, that thou canst not well think or imagine; But thou canst imagine, that if any thing might have been spared, then an excrement might; and if not an excrement, but deformitie would have followed, then, much more, if thou hadst wanted some excellent or more usefull part. Thou hast thy parts, child, in weight, and in number, and in their order too, and due place, comeliness, and proportion in all. Thou art not wanting, And why think'st thou? *David* that King and Prophet, tells thee, *Because the Lord had writtten all thy parts in His common place book*; He speaks to informe man, and therefore to his capacity, for he is dull and slow to understand. That, which we will not have forgotten, nor omitted, nor slept over, we will note in a book, and set it before our eye. *In thy book all my members were writtten*. Had the Lord left out of His book, thy eye, thou hadst wanted it, and then thou wouldst have said, Oh what a mercy it is to have windows to look out of! for now my body is to me a dungeon, and the world a prison. Had he left out thy *tongue*, thou hadst wanted it, and then, as thou maist use it, thou hadst

^a *Facies homini tantum. Plin. Nat. Hist. li. II. ca. 37.*

Si nimis vadatur supercilium, &c. August de Civit. Dei. li. I. c. 22.

Psal. 139. 16. Our book is our Remembrancer. Fidelissimus adiutor memorie. Brightm. Revue. 3. l. 24. 91.

hadst wanted thy *glory*, though otherwise, and by abuse, Chap. 1. §. 4.
 it is a *world of wickednesse*. But hadst thou wanted it, thou
 wouldst have said, Oh, what a mercy is it! what an happi-
 nesse to have whereby to expresse my self! Whereas now a
 Shepherd takes more content with his dogge, then with
 me, one that cannot deliver my meaning^a. It is so with
 the *care* too, had it been left out, thou hadst stood amidst
 the people like a *Statue*, or walked with them, but converse
 thou couldst not. In *His book were all thy members written*,
 and thou mayest say as follows, How great is the *summe* of
them! how great thinkst thou? put them all together as
 they are, and behold them, and thy self an *epitome* of the
 whole world, the *Index* of all the creatures; and therefore
 well mayest thou take the following words, speaking them
 to His praise, *How great is the summe of them*! Nay, should
 I call Man the *great world*, and the visible world before us
 the *little world*, I should say no more but what a Greek Fa-
 ther hath said before me; So excellent and beautified a crea-
 ture is *man*, when he hath all his parts, comelinesse and pro-
 portion in all. I could be large here, but praise would be
 the summe of all, and praise is comely; Oh that men would
 praise the Lord for His goodnesse, and the wonderfullnesse
 of his works, even in this behalf touching our outward
 frame!

^a Aug. de Civ.
 Dei. l. 19 c. 7.

Nazianze.

Consider now, and so I conclude this also; Hath God
 written all thy members in His book, not one is left out?
 Hath He set them in a comely and decent rank and posture?
 And is this order and uniformity comely and goodly to be-
 hold, as *Souldiers* well disciplined, or as an *Army* with
 Banners? We must needs grant, it is so; it is gracefull in
 the eyes, as the contrary, an inconformity and disorder in
 parts, would have been as unseemly, as to see *Souldiers*
 "breaking their *Ranks*, or an *Army routed*. Then consider
 "but this, what then is the beauty of a well-ordered soule?
 Think but so, and certainly thou wilt think, that nothing in
 this world is of sufficient worth to put us out of *frame*. This
 thought set home, may carry the *soul* like the *Summe*, which
 worketh

Chap. I § 4. worketh upon all inferiour things, but is not wrought upon by them) above forms and stormes too, in an uniform way, in a constant course and tenor, like it self, futable to its own dignitie, and keeping its distance.

We take a view now of the way we have gone, and of the observations in our passage.

This first, that it was the Lord, who curiously formed thee in the wombe, He brought thee thence, (and yet thy engagement to thy parents no whit the lesse) He gave thee a *being* amongst the creatures, and those of the *highest* ranke; He put thee into an house, like a rich Heire, ready furnished; He crowned thee with honour, and gave thee dominion over the works of his Hands. In His *book* were all thy members written, thou dost not want one of them; and how great is the summe thereof! so great, that thou art the epitome of this great world, the Index of all the creatures; which sets deep upon thy score; thou hast much to return unto the Lord, if thou dost return according to that thou hast received. So God hath exalted thee, so shouldst thou exalt the Lord; and all this from thy outward frame, the site and posture thereof. And so farre we are gone, and before we go further we must take fuller notice of things we have passed briefly over, for they are observable.

* See *Chrysost.*
Hom 8. in Gen.

§ 1. We are Gods *workmanship*. His *building*, wonderfully were we made by ^b Him, accordingly should we strive to *live* unto Him; if we ask *more grace*, He will not deny us it; A strong argument it is, ^c *We are the workmanship of thy hands*; and as strong is this; *Created in Christ Iesus unto good works*.

^b Isa. 45. 11.

^c Psal. 138. 3.

^d Ephes. 2. 10.

† 1. 2. He brought us forth thence, where many miscarried because there was no *power*, that our *praise* might be *alwayes of Him*. And He gave our parents charge over us, and them a strong affection, to discharge that trust, though we were froward, and like perverse children, which engageth mightily to honour the *parents*, to obey them in *the Lord*. And to do what possibly we can, and all too little, for their good, if they shall need it, and for the promoting their comfort

comfort in the *childes* well-doing, the very garland of their Chap. 1.
hope, and fore travell under the Sunne, and a very cordiall
to their drouping spirits.

§ 2. His exceeding *patience* to us-ward, in sparing us so
long, and His good *providence* over us, all this time, but spe-
cially then, when we could have none for our selves, when
we *foreſaw* nothing, no not a *pit* before us; For mark, I pray
you, that *little thing*, such an one I was, so wast thou; and let
us not careleſly behold him. If now he be out of the *cradle*
and the *armes*, and can do more then *creep* by the wall, we
ſhall ſee it ſtill in harmes-way, now puddering in the *fire*,
then in the *pot* of ſeething liquour, then up the ſtairs it will
creep, and do wn again it tumbles, with little or no harm:
And if it can break the *mothers priſon*, we ſhall ſee it march-
ing in the ſtreets, preſently in the Carts way or under the
horses heels, perhaps (as his ſtrength is) upon their backs,
or upon ſome *Ladder*, or ſome *Tree*, where he ventreth his
necke for an apple, or a leſſe matter. Like a *Lapwing* it is,
Squerill headed, ſtill ſkipping into danger, not ſo quicke
to get from it. Such like and many more dangers attend
that *ſilly age*. So that this is a ſure thing which I ſhall tell
you; 't was not the care of the earthly *Father*, though he
was carefull with all his *care*; nor the tender hand and eye
of the Mother, though both ſtill *helpfull* and *wakefull*: nei-
ther this nor that was it, which provided for the childe, and
ſecured its ſafety: but the *providence* of the *Almighty* eyes; 2. Kin. 4. 13.
His good hand upon the childe, that kept it. That, that was
it, and to that we muſt ſacrifice, that we have been preſer-
ved where ſo many have fallen; and eſcaped thoſe ſnares
and dangers wherein ſo many have been taken; Make this
uſe we muſt of the *caſualties*. And forget we muſt not the
many *difeaſes*, this *vile body* is ſubject to, which we have
been kept from or delivered in. *Plinie* reckons no fewer
then 300. from *top to toe*; I mention but two, and they be
capitall ones, the *Evill* and the *Falling ſickeſſe*, very incident
to children, and makes their life but a death to themſelves
and friends. That we have been preſerved and delivered

Chap. I.

thus and thus, what a mercie herein! what praise therefore!

3. He hath ranked us in His *highest form*, amidst His chiefest creatures; that our thoughts should be on *high*, and our wayes on *high*. Noble creatures we are of an heavenly stamp, impresse and superscription, that our carriage and deportment should be answerable. Oh then how is it, that the *horse* and the *mule*, which have no understanding, should teach their *Lord*, and this *Lord* so brutish, that he will not be taught by them! We put bits in our horses mouths, and they obey us. The *dogge* follows our foot, and will be struck by our hand; the *Stork*, the *Crane*, the *Swallow* know their season; The *Ox* knoweth his Master, and the *Affe* his Crib: but man is become brutish, he considers not. Every kinde of beasts, and of birds, and of Serpents, and things in the Sea, is tamed, and have been tamed of mankinde. But man is the unruly creature; the ungoverned person, yet hath he reason to guide him; Reason, I say, the crown and dignitie of a person; when the naturall powers and noble faculties are entire and sound; a great good *mercy*, go to *Bedlam* else, and enquire we there, but that we need not do, we need but go, sit down, and hearken there, and then we must needs say, Oh what a blessing is it, what a mercy! that we have the use of reason, that our understanding-part is sound and perfect: He hath *reason*, I say, to guide him; the *fear* of the *Lord* to awe him; His *word* to instruct him; and if he be not guided, reclaimed, taught, he will have no excuse, no pretext for himself: for, saith *Chrysostome*, man tameth the *Lion*, and he leads the *Beare*, and he frays the *Serpent*, that he hurts him not; thou art unexcusable then, O man, if thou art an ungoverned creature; so the Father reproves man made in Gods image. And *Elihu* to *Job*, gives us as full a reproofe, and concludes the use, saying, *But none saith, where is God my Maker, who giveth songs in the night? Who teacheth us more then the Beasts of the earth, and maketh us wiser then the fowls of heaven?*

4. Lastly, he hath given us our parts, proportion, and comeliness

^d Jer. 8. 7.

^e Isai. 1. 3.

^f Jam. 3. 7.

^c In Gen. Hom.
9 p. 85.

^b Job 35. 10.

11.

comeliness in all, nothing wanting; what praise therefore? Chap 1.
 we have the *candle* of the *body*, whereby we escape the *pit*
 under us, and the *rock* before us: a great *mercy*, ask him else,
 who at *noon-tide* gropes his way as in the *night*. We have
tongues, whereby we may make our thoughts known: and
eares we have, whereby we understand what others say to
 us. The nose beautifies the face, we must not forget that, for
 a great ornament it is, as the want thereof defaceth, and
 disfigureth, nothing more: the Virgins thought so, who
 (saith the ⁱ Anatomist, and out of our Chronicles too) cut
 "off their noses that they might prevent, both *love*, and *lust*
 "from their amorous but bloudy conquerours. This *organ*
 we have, a great comeliness to the face; and the stomachs
taster it is, of as great use also. We have hands both, the *in-*
strument ^k of *instruments*, an excellent instrument. We have
 feet two, whereby we can walk and go, and, as occasions
 are, run; all these instruments we have, and exceeding great
mercies all these. Ask him else, who hath eyes, *but sees not*; a
nose, but *smells not*; a tongue, but *speaks not*; eares two, but
bears not; no more, then the *deaf* ^l *stone*, we read of, or then,
 if there were *seven* walls, betwixt him, and the speaker, ask
 him; and him, who hath no hands, or but one, or if two, yet
 no use of either, ask him; and him, who hath no feet, or but
 one, or if two, yet walks not, ask him. Ask we this man
 and that, and the other, and say we, what we are assured,
 these defective persons would all say: *Oh what mercies are*
these! of what use and account! how pretious should these be, eve-
 rie one in respect of both their use and esteeme! How do these or-
gans, these *instruments*, adorn, beautifie, honour the outward
man! how serviceable are they therunto! Oh how should we
 serve our Creator, who hath made us so! how should we not give
 all, and every part to serve Him, and to advance His glory! And
 so much, so little rather to the outward frame of body; and
 to the great and many instructions therefrom. The *inward*
frame of spirit comes now in the second place to be treated
 of.

ⁱ Barthol. Anat.
 li 3. c. 10. p.
 143. a.

^k Putcan. Epi. 17

^l In Scotland
 Heyne Geogra.
 pa. 503.

CHAP. II.

Our inward frame of spirit; how, naturally, depraved.



Hou must now take a view of thy *inward frame*, the frame of thy revolting *heart*: revolting, I say, from *Him*, who hath done all this for thee, whereof thou hast heard; who summes up all things in *Himself*, being *all-sufficient*, the *fountain* and *Ocean* of all our happiness; from *Him* are we parted, and to *sisternes* we are come, to creature-comforts, which emptie faster then they fill; yet, after them our hearts wander, from creature to creature (for so our comforts here lie scattered) like the Bee, from one flower to another, seeking *fulnesse* but finding *emptinesse*, for our owne *findings* are *sinne* and *death*. Such a generation we are, and so degenerated, even from the day that we were born (for *Grace* makes the difference, and *separates*, not the *wombe*) polluted in our owne *blood*, to the *loathing* of our persons, and the *magnifying* of His grace, who regarded so low an estate, making it the object of His pitie. So here in this Chapter I can make no *division*; for, though I am to speak of a *Body*, which hath many members; of a *Root*, which puts forth many branches; yet is it but a *body* of death, a *root* of *bitternesse*. And so spirituall it is in working, so speedy and quicke, and with such consent, and agreement also, that I can see no more reason to divide here, then *Abraham* did to divide the *Birds*, *But them he divided* ^a not. It is sufficient to shew this *body*, as in a *glasse* darkly, how *filthy* and *loathsome* it is. And for this purpose, we will look on the 16. Chapter of *Ezechiel*, which gives the clearest *reflexion*, and as fully sheweth a man to himself, as any *glasse* in the world. But then the eye must have a property, which the outward hath not, to look inward, and to see its self, which imployeth, it hath received

^b Gen. 15. 10.

an *anoynting* from above. But whether we have it, or have it not, (*Ezek. 16.*) a fit *glasse* it is to see our selves in. If we could lay our selves close up on it, as the Prophet applyed himself to the child, the proud heart would fall, the haughtie looks would down. And therefore, That thou mayst take shame to thy self as thy just portion; and the more advance God, and the riches of His goodnesse according to the doctrine of the Gospel; (God is never exalted, till man is laid low; nor is Christ precious, till we are vile) Consider thy self well, and begin there, where thou tookest thy beginning. There thou shalt finde the first Corner-stone, in thy foundation, was laid in bloody iniquities, in which thou wast conceived; The very materials of soul and body, whereof thou dost consist, were temper'd with sinne, like the stone in the wall, and beame out of the timber; so as they cryed out, even the same moment thou wast born, *raise this building, raise it even to the ground.* And the cry had been heard; and thou hadst been sent before this time to thy own place, but that mercy came betwixt, even the cry of that blood, which speaks better things, then the blood of Abel. And that cry, was heard, so thou wast graciously spared; and behold what riches of grace, here are shew'd unto thee; for, thou wast then as wholly naked and stript of all goodnesse, as thy body was being newly born; and as wholly invested with the worst filthinesse (for it is expressed by such things, which are not comely to name) as thy body was with skin, and thy bones with flesh.

So thou camest in, *a very little childe*, but a very great sinner, not after the similitude of Adams transgression, for sinne was actually in him, breaking a Commandement; Originall in thee for thou brought it into the world with thee; And a world of wickednesse it is, defiling thy Body, & sitting on fire, not thine own only, but the whole course of nature; for thou hadst an hand ("to use Mr. Boltons words) in that fire-work, "which blew up all mankind; he means in Adams transgression (in whose loins thou wast, as a branch in a com-

Chap. 2.

ⁿ Here is ground of comfort, and for firme resolution, said Staupitius to Luther, in that you stand for that doctrine, which gives All to God, to Man nothing at all: for this is according to the Truth of the Gospel. And in sure confidence hereof, I shall set my face like a flint, said Luther. Com. 02. Gal. 1. 12. & ch. 2. 6.

ⁿ Tam illius puer, tamus peccator.

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mon stock) which brought forth such a bloody *sea* of *sinne* and *sorrow* into the world.

I will hold thy thoughts at the *wombe*, so may'st thou the better know thy selfe for ever after; From thence thou cam'st into the world, a *sinke*, a *Sodome* of all filth and impuritie. Thou hast inherent in thy bowels secret *seeds*, and imbred *inclinations* of all sinne. The *principles* of *Hazards* bloody *cruelties*, of *Ahab's* *treasons*, and *Jezebels* *lusts*; The *wombe*, the *seed* of all the villanies, that have been acted in the world, which Saint *Paul* hath sum'd up together in his first chapter to the Romanes. 1 *Tim.* 1. 2 *Tim.* 3.

Thou hast within thee the *spawn*, the *fomenter*, the *formative vertue* of all that hellish stuffe. All those floods of ungodlinesse, have no other originall fountain, from which they issue, then this *sinne*, thou art now taking a view off. Thy *Heart* is the *Treasury* of all that wickednesse, and if the Lord shall rip up the foundations of thy nature, as He may, and in mercy also, then wilt thou know I do not speak *parables*. But if thou canst not follow sinne to its first *original* (if thou could'st so do, thou would'st feare it more, and flie from it faster, then *Moses* from the *serpent*, for more active it is and hurtfull) if thou hast not learnt so much, yet then learne now, and follow the *streames*, they leade to the *Spring-head*. Know then, whatsoever *vanitie*, *ignorance*, or *darknesse* is in our minde; whatsoever *swarmes* of *foolish thoughts*, whatsoever *insensiblenesse* in our *conscience*, whatsoever *disabilitie* or *enmitie* is in our *Will*; whatsoever *unfaithfulnessse* • *leaking* or running out in our *memory*, whatever *leaven* or corruption in doctrine or manners; whatsoever *bitternesse*, *dissentions*, *wars*, *devouring words*; To conclude, whatsoever we have found in our selves, or observed from others, to breake out of the mouth, at the eye, like the purging of a *corps*, now the soule is out; All this is but the *issue* of this body of sinne, which thou carryest about thee; All that, hath no other originall fountain, from which they issue then this *sinne*.

When

When we let our *tongues*, and *eyes*, and *eares*, loose and at libertie, keeping no *watch* over the one, nor making no *covenant* with the other; when, I say, we doe thus, set the doores, windows and all open; we then commonly excuse our selves thus; That though we speake merrily, yet our minde is good; And though our eyes wander, yet our *heart walks not after our eyes* ¹; And though we let in vanitie by the eare, (as the wooll sucks in water) yet we can keepe the *inward man* cleane and pure; this is our excuse, and we would be pardoned: But the excuse is worfe then the fault, for we must know, That the *tongue*, the *eare*, and the *eye* (these doores and windows of the soule) The *feet*, and the *fingers* (there is a *speaking* with the one, and a *teaching* with the other) All these are but as a little *Commentary* upon the great *Text* of the heart; they do but serve to make plaine, so as he that runs may read, what *lewdnesse* and *frowardnesse* lyes in that *depth*, involved there in more hid, darke and obscure *characters*. Or, to use a plainer metaphor, and according to the sacred Scripture; The *heart* is the *treasury*, the ever going *mine*, wherein our thoughts ² *hammer* mischief. Out of that *abundance* the *mouth* (so of the rest) filleth and emptyeth it selfe. If there be a little vanitie upon the tongue, we must conclude there is much in the heart; if the eyes be full of *adultery*, then the measure of the *heart* ³ is pressed down running over. That vanitie, which is shewed openly by the outward members, is but like the money a rich man carries in his purse, to be laid forth upon all occasions, compared with that, which is in the bag or chest; there is the store. The mouth is but as the cistern; the heart is the well, that fill's it; The *abundance* is in the heart, there is the *treasury*: And this thou carryest about thee. Nay, it is within our earth, more inwrapped within our nature, then the *Ivy* within the wall, as fast as with a *band* of *Iron*, and *Brasse*. And it is (as was said) the *acting*, *sinning*, *brooding sinne*, the *fountaine* and *inlet* of all we can call *evill*; The first *matter* of all our misery; The *tinder* of *lust*, disposing us to evill, and causing an avernesse to all good: This is the *treasury*,
thus

Chap. 2.

Job 3.17.

Prov. 6.13.

Fabricius.
Prov. 6.14.

ἡ δὲ καρδία ὡς
τοιαῦτα πρὸς
τοιαῦτα, καὶ οὕτως
ἐκπορεύεται
ἐκ τῆς καρδίας
ὅσα ἐκπορεύεται.
Chrysost. Tom. 6.
Relig. p. 597.

What wicked-
nelle will they
lick at in fe-
erer, who pro-
claim their
folly openly;
See Luth. Epist.
Pelspt. lib. 2. p.

153.

- Chap. 2. : thus we have look'd into the *abundance*, that is in the heart of every mothers childe : In all it doth not breake out alike, God in mercy to mankinde, and for preservation of society, restraining the *dominion*, and over-ruling it in some; And some again having received more grace, prevailing over the same, with the *wrestling of Gods strong wrestlings*^c. But within us this *abundance* is, I meane, this *sinne* dwells within the best of men; The *life* thereof is *prolong'd*^d, though the *dominion* is taken away. And its kingdome, (to allude to that place) is partly *strong* and partly *broken*^e. And hence is that, which ever hath, and ever will make the people of God *vile* in their *own eyes*, and to *loath* themselves, witnesse their
- * Gen. 19. 27. low and base account of themselves; *Dust* * and *ashes* saith *Abraham*; (we may say that, and more, even what was said of a bloody persecutor, we are *earth mingled with blond*, and to the same fiercenesse we should proceed, were we not renewed or restrained.) * *Lesse* then the *least* of *Gods mercies*, said *Iacob*. What am I? a *dog*, fit to lye under the table; a *dead y dog* fit for the ditch; It was the lowest expression of humilitie, and we know whose it was. *It is Thy* ² *mercy we are not consum'd*, so the Church makes her acknowledgement, when she was brought even to the *dust of death*: Though the Church be smitten to the *place of Dragons*, yet if it be above *hell* it is *mercy*, so she accounts. *Nothing*, (saith *Paul*)
- * 1 Cor. 15. 9. not *worthy to be accounted an Apostle* ². And to mention but one neerer our own times, a true ^b *Antipas*, a faithfull witnesse, a holy-man, yet thus vile and abased in his own eyes, and feeling, *I am as dry as a stone, a most miserable hard-hearted man, an unthankfull sinner*; Thus subscribed he his letters,
- Humble Iohn Bradford.

^b *Antipapa*.
Bright, on Rev.
2. 13.

And this is the reason, why I would have thee, childe, look back to the *rock*, whence thou wast taken, and stay thy thoughts there, even to humble thee, and to make thee see, how vile thou art, that thou mayst *exalt Christ*. Certainly there is no such ground for humiliation, that can be thought of. Search then this *nature* of thine, and search it to the bottome; There is no quick flesh, till we come as low in

our

our search as *David* did, to our *conception* and *birth*.

Chap. 1.

The *plough* must go so deep, as to strike at that *root*, where-to sinne is fastned, else we *sow among thornes*: Slight not sinne here; ^b "Corruption, the lesse we see it, and lament it, ^c S. C. pag. 226. the more it is; sighes and groanes of the soule, are like the pores of the body, out of which the sick humours spend and become lesse. Here thou must begin thy repentance, for this sin thou must be humbled, more then for actuall sinnes; for this is the *acting brooding* sinne, this, as was said, is that which breeds and fomentes all our trouble.

"It is good to follow sinne to the first *Hold* and *Castle*, ^c Soules confit, which is corrupt nature; Indeed the most apparent disco- ^{P. 18. 192.} very of sinne is in the outward carriage; we see it in the fruit before in the root; as we see grace in the expression before in the affection: But yet we shall never hate sinne thoroughly, untill we consider it in the *poysoned root*, from whence it ariseth. That, which least troubles a naturall man, doth most of all trouble a true Christian: A naturall man is sometimes troubled with the fruit of his corruption, and the consequents of guilt and punishment, that attend it, but a true-hearted Christian, with corruption it self; this drives him to complaine with Saint *Paul*: O *wretched man that I am, who shall deliver me?* not from the *members* only, but from this *body of death*.

We must be humbled for *actuall* sinne, but that is not low enough; he that goes no lower, doth but, as if a man should rub his nose to make it leave bleeding. As in good things, the cause is better then the effect; so in ill things the cause is worse. There is more heat in the *furnace*, then in the *spark*; more poyson in the *root*, then in the *branch*; more bitternesse in the *spring*, then in the *streame*. It is not actuall sinne, that only or primarily defiles me, I must look back to my first *originall*, I was tainted in the *spring* of my *Nature*, that is worse, then any of those filthy streames that come from it; my *Nature* is subject to break out continually upon any, upon all occasions; pray we then, *Lord strike at the root, dry up the fountain in me.*

Dd

Oh,

Chap. 2.

A D. S. S. C. P.

195. 196.

"Oh, ^d if we could but one whole houre seriously think
 "of the impure *issue* of our hearts, it would bring us down
 "upon our knees in humiliation before God. But we can
 "never, whilst we live, see so throughly as we should into
 "this *depth*, nor yet be humbled enough for what we see.
 "How should it humble us, that the seeds of the vilest sinne,
 "even of the sinne against the holy-Ghost, is in us? And to
 "heare of any great enormous sinne in another man, confi-
 "dering what our own nature would proceed unto, if it
 "were not restrained? we may see our own nature in them,
 "as *face* answering *face*; If God should take His Spirit from
 "us, there is enough in us to de file a whole world.

We cannot see the *Dregs* in the bottome, before we see
 the *vesse* shaken. Sinne may lye *dormant*, like a dog alleep,
 for want of an *occasion* to jog it, and all that while, we may
 keep clear, as a *swine* in a faire meadow. We know not our
 own hearts, till an *occasion* be offer'd, nor then neither, un-
 lesse we *plough* with Gods *Heifer*, till His spirit bringeth a
 light to ours. I hold thee the longer at this point; *Because it*
is the maine point. The more we consider the height, the depth, the
breadth, & the length of this misery, the more shal we be humbled
in our selves, and magnifie the height, the depth, the breadth, and
the length of Gods mercy in Christ. ^c *The favourers of Nature,*
are alwayes the enemies of Grace; This, which some thinke and
speake so weakely, and faintly off, is a more enemy to us then the
divell himselfe; a more neere, a more restlesse, a more traiterous
enemy, for by intelligence with it, the divell doth us all the hurt
he doth, and by it maintains forts in us against goodnesse.

Pag. 213.

Therefore slight not sinne here, nor thy misery by sinne;
 According to those steps thou canst go down into this *depth*
 of thy misery by sinne, thou shalt rise upward again to the
 greatnesse of Gods love in Christ, and so fetch happinesse out
 of that *depth* also. Here it is most true, one *depth* calleth un-
 to another *depth*. If every step or *Article* in the first, (which
 is misery by sinne) do not more and more humble us in the
 sight of our misery; no *Article* in the second part (which is
 our redemption by Christ) can comfort us.

Enlarge

Enlarge thy sinne to the uttermost that thou mayst magnifie the *grace* of *Christ*: Lessen not, mince not sin, in hope of pardon. Little sinne to forgive, will make *Christ* little loved. The height and depth of mercy cannot be sounded, but by the measuring line of misery.

We must be brought to *David's* acknowledgement; *There is no soundness in this flesh*; no part of health or life in our sinfull nature, which was most fully signified, in that, which was most remarkable (saith Mr. *Ainsworth* &c.) in the *Law of Leprosie*; "That quick or sound flesh in the sore, should be judged *leprosie*, and the man uncleane; whereas, if the *leprosie* covered all his flesh, he was pronounced clean. Hope not then in small sinne, but in great mercy; and that it may not seeme small (for that is the feare) think thus; Can that pollution be small, which hath past through so many *Jordans*, yet cannot be cleansed? Can that root be any other then a root of gall and bitterness, which hath defiled all, and all parts and faculties of All? Can that *Stump* be small, that hath thrust out such strong branches, and those so often cut, and hewed at, and yet growing again? Can any sparke be little that comes from such a *Treasury*? Think on this, and think seriously, whether here be not cause of loathing; take it actively, that thou shouldst loath thy self, or passively, that thy person should be loathed: Cause of loathing there is, & of despairing also, in thy self, but not in another: Cause to go out of thy self for mercy, no cause to despair of mercy: A great sinner hath a mighty Redeemer, but he wil not rouse himself upon Him, That is mighty, till he feeles himself to be such a sinner as we heard, a great sinner; which consideration will drive the soule upon another rock; if we observe not how the Prophet pleads for mercy upon this very ground, *Because his sin is great*. The glory of God is great in the salvation of great sinners: And by putting confidence in Him, *Who is mightie*, we lay *Glorie* and *Majesty* upon Him; for to those words we may properly allude, *His glory is great in thy salvation, honour, and Majesty* hath thou laid upon Him. Our thoughts are straitened now, yet think we on the riches of

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Psal. 38. & 7.

Ainsw.

Levit. 13. 15.

Plurimum proficit, qui sibi

plurimum displicere didicit. Gal.

Inft. 3. 20.

Psal. 25. 11.

Psal. 21. 5.

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His *mercy*, Who, when we were as *out-casts*; to the loathing of our persons, in the day that we were born, when we lay polluted in our own blood, said unto us at such a time, as that (*Ezek. 16.*) Live. If we think^k on this, we think on a *Love*; which *passeth knowledge* on a *mercy*, whose height and depth, and breadth cannot be measured: but if we can spread it upon our sinne, as the the Prophet himself upon the childe, we shall finde it equall to all dimenſions.

And this is the *Love* of *Him*, who gave His *Sonne*; and the obedience of that *Sonne*, who gave *Himself* for our ransom, a *price* that cannot be valued, for it went to the worth of souls. And this *He* did, being made, as *Luther* said well, the greatest sinner in the world, suffering what was due to such a sinner, *eternall wrath*; not in respect of its duration, for it was of a short continuance; but yet eternall, in respect of the excellent dignitie of the person suffering, who was the *eternall Sonne* of God.

And this *He* suffer'd, even such a *weight* of *wrath*, that *He* might free us from the same, I mean, that *wrath*, which *is to come*, which hath in it, the very *life* and *spirits* of *wrath*. The present *wrath*, though it lye heavy for sinne, yet it is but for present, but the *wrath to come* seizeth upon the soul, and lyeth upon it to all *eternitie*^l; And this is the *life* and *spirit* of this *wrath*, the thought whereof swallows us up, as a drop is swallowed in the wide *Ocean*. This *weight* *He* suffered as the greatest sinner, that *He* might save to the *utmost* those, that come unto *Him*. Mark it, "for the houre may come (saith^m *Mr. Hooker*) when we shall think it a blessed thing to heare, "That, if our sins, were the sins of *Popes* and *Cardinals* (ours are very great, having had a clear shine of grace so long, & yet not walked as children of the "Light) the bowels of the mercie of God are larger. I must reade his following words too, "I do not propose unto "you a *Pope* with the neck of an *Emperour* under his feet: "A *Cardinall* riding his horse to the bridle, in the blood of "Saints: but a *Pope* or *Cardinall* sorrowfull, penitent, dis-
"robed, stript not only of usurped power, but also deliver'd
and

^l *Omni's peccator
peccat in suo
terno.*

^m *Disc. of Just.
pag. 519.*

and recalled from errour; *Antichrist* converted, and lying Chap. 3.
 "prostrate at the foot of Christ: And shall I think that
 Christ will spurn at him? No, He suffered to the utmost,
 that he might *save* to the utmost those that beleeeve, whom
 he maketh the *righteousnesse* of God; re-instateth in the *Para-
 dise*, which they lost, that there they may live ever, with
 their Lord, partaking with Him of an exceeding weight
 of glory.

And here (for the time would fail me, my understanding
 both) I would fix thy thoughts, even at this well of *Salva-
 tion*. On this *Rock* I would settle thee, but that my hands are
 too short, but under the shadow of thy wings, my heartie
 desire is that thou mayest *trust*, and *dwell* for ever; then hap-
 pie art thou, and for ever happie, for this *Rocke* is *Christ*,
 from Him issueth *water of life*, healing sinne, washing away
 guilt; sweetning sorrow, swallowing up such a Death (be-
 fore mentioned) with all its issues. Christ, I say, get Him,
 thou hast *all*, a *Sea*, an *Ocean* of good things (as *Clemens*
 calls Him:) cleave to Him, He hath strength enough; enough
 against all assaults from within, from without. He and His
righteousnesse answers all, makes us firme and stedfast like
 an everlasting foundation, the *gates of hell*, nor *policie*, nor
strength shall prevail: All in Him, all of Him, all from Him.
 And all this, as it is fully discovered in his Word (therefore
 let it be thy delight, and thy counsellour, and pray, that His
 Spirit still would be thy Interpreter, for without Him, it is
 as a Book sealed) so was it figured out and sealed unto us in
 Baptisme. But before I come to that Sacrament, we must
 look over what was said touching our *inward frame of spirit*;
 Where we behold from what a dignitie we are false, into
 what a depth of miserie; That the Scripture speaks not in
 vain, *The heart is desperately wicked*. It is for hardnesse, like
 the *netter mil-stone*, the *Rocke*, the *Adamant*; It is in point of
 conversion or turning unto God, as dead as a doore-naile;
 as unchangeable as the spots of a Leopard. It is in point of
 that poyson, malignity, and rage, that is in it, a *Lyon*, a
Dogge, an *Adder*, a *Dragon*, an *Aspe*, a *Viper*; in point of

n. 111. ar. 26. 27. 28.
 Protrep. p. 31.

Jer. 17. 9.

Chap. 3.

^b Ezck. 16. u.

uncleanneſſe, like a *Lep*er, from head to the foot polluted. All this and much more, *That we may remember and be confounded, and never open our mouth any more^b*, but in acknowledging our ſelves, *unclean, vile, lothſome*; and in magnifying the *abundant treaſures* of grace, and *riches* of mercies, in and through *Chriſt*, freely offered and ſecured unto us, in Baptiſme, which now comes to be treated of, &c.

CHAP. III.

Baptiſme; the outward; the inward; the ſecret and myſterious working thereof.

^a Ἀδελφὸν προτίμῳ
Redemptionis
λὺτρον *Lavacrum*.



Baptiſme, wherein ſacramently is ^a *bloud* to juſtifie, and *water* to ſanctifie; even all *Chriſt* in that ſigne of water, to quicken, to renew, to ſanctifie. He bids us in this Sacrament, *wash, and be clean*, as in the other, *eat and live*. There we put off the *old man* with his luſts, and we put on the *new man* with his righteouſneſſe; here we are made one with *Chriſt*, as a *branch* with the *vine*, as a member with the body; we are *Chriſts*, and *Chriſt* is ours; we are as truly united unto Him, as is my hand to my arme, my arme to my ſhoulder, both to my head: as truly, I ſay, but more ſtrongly and firmly (for theſe may be parted) though my outward ſenſe gives me not a feeling of it: but ſuch a neere union there is, and it is ſealed unto us in *Baptiſme*: I meane not that (as was ſaid of circumciſion) outward in the fleſh, made with the Hand, ſprinkling the face, which doth but tye us to the body in an outward profeſſion, as a *graft* to the *ſtocke*, from whence it hath neither life, nor nourishment; it doth not put us into *Chriſt*, nor will it in the day of *viſitation*, and *ſeparation*, difference us from the Heathen

Heathen ^b, but exposeth us rather to more wrath. And this Chap. 3. outward *Baptisme*, which, without an inward work, cleanseth not, is as much as the *Baptist*, that is deputed by the Church, can administer. *Iohn*, who was the greatest, that was born of women ^c, could reach his hand no further then to the outward water, and dipping therewith. It is the *Baptisme* made by fire and the *holy Ghost*, which reacheth to the heart, which cleanseth and purgeth indeed. He or she who have received this washing, who are purged from their old sinnes, may glory in their fountain, opened for sinne and for uncleannesse ^d, and in their priviledges, worthy to be gloried in, as we read a great *Emperour* did, more then in his *Imperiall Crown* ^e; for what greater glory is there, then to be of the off-spring of God, to receive the adoption of sonnes, and daughters; and to have that worthy name to be called upon us; and such honour have all thy Saints. ^{Jer. 7. 19. Matth. 11. 11. Zech. 31. 1. Aug. de Civit. Deid. 5. c. 16.}

And now we are come to a great secret. The way how the Lord works, and upon whom He works, is more secret, then is the winde, which bloweth where it listeth, &c. and as indiscernable to sense, as is the knitting of the bones in the wombe, and covering of them with flesh. What we cannot conceive, pray that we may admire; what we cannot understand, pray we, that we may experimentally finde and feel, that, though we cannot comprehend, we may be comprehended.

The Lord knoweth who are his, and it is a great secret, yet His secret is with them that fear Him; I mean (not alwaies, and with all that fear Him) they know that they are His, though yet all know it not, nor some at all times; and this they know as not by extraordinarie revelation, so, nor by prying into his secret Decree, how there He hath disposed of them. This will, as by fixing our weake eye upon a strong object, blinde us with light. It is a ventrous, and a bold coming unto God, and most dangerous also, for if we climb up unto His Decree, we shall fall into the gulfes of despair, because we come unto Him without a Mediatour ^f. ^{Hic sine me dicere agitur, & disputatur de Dei beneplacito ac voluntate, in quam sese Christi non refert. Luther Psal. 22.}

In doubts of Predestination, begin from the wounds of Christ, P. 337.

Ch. p. 3.

that is, from the sense of Gods love in Christ, we should rise to the grace of election in Him, before the world was. It was *Luthers* counsell, and he found it of force against the devises of Satan &c.

De prædestina-
tione disputatu-
rus incipit à Chri-
sti: vñtribus &
statim Diabolus
cum suis tentatio-
nibus recedet.

Mel. Ad. in
Staupitii vita.
p. 20.

Vera est ea pen-
nitentia que ab
amore iustitie &
Dei incipit, dixit
Staupitius,
Que vox ita
alie in animo
Lubvi insedit
ut nihil dulcius
facit deinceps ei
penitentia, cum
antea eadem in
tota Scriptura,
nihil esset ama-
rius. Mel. Ad.
ibid. vita Staup.
Rom. 14. 9.

Oportet nos esse
tales, (scilicet
verè penitentes)
& non possumus
esse tales. Quid
hic faciemus?
Oportet ut cognito
te tali non neget
te talem, sed in
angulum vadat,
& juxta consilium Christi, in abscondito ores patrem tuum in celis, dicens sine siltione: ecce
opime Deus, peccitandum mihi præcipis, sed talis sum ego miser, quod sentio me nolle neque posse;
quare tuis prostratus pedibus, &c. C. racione de penitentia. An. 1518.

The way to melt our hearts into a kinde repentance for sinne, is to begin from the love of righteousness, and of God, all figured out in Baptisme, as well as in the Supper. And this also was Staupitius counsell to Luther, whereby he made the practise of repentance ever sweet to him, whereas before nothing in all the Scripture seemed so bitter ^h.

But now suppose our case to be this, and it is most likely to be so; that we finde no work of the Spirit upon us, no change wrought by His renewing grace; we are, as we were, not cleansed from our old sinnes: we have passed over this Jordan, we have gone into this water, and we are come out as unclean as before, our hearts are not sprinkled. We see a price paid for us, and no lesse then the price of the blood of God, yet we have not consecrated our selves to Him, who hath so dearly bought us, yet we have not accepted Him for our Lord (though we are His purchase; and for this end He died and rose again) but other Lords rule over us: And though we be called by His name, yet we walk in our own wayes, serving divers lusts, as if we were our own, and not peculiarly His, who bought us with a price. If, I say, this be our case, then *Luthers* counsell is observeable, which is this, To enter into our closet, there to spread our selves before the Lord, in humble confessions, as followeth.

Lord, thou hast set a fountain open, but to us it is sealed; Thou hast bid us wash and be cleane; we cannot, we are no more able to wash our selves, then we can take out the seeming spots in the Moon. Thou hast said, When will it be? &c. we say, it will never be, no, not when the Rocks flie in pieces, and the earth shall be no more; but then it shall be, when thou, giving that thou commandest, art pleased

"to make us, as thou wilt the heavens and the earth, all Chap: 3.
 "new. Thou hast commanded us to *come unto Christ, that we* Lay down thy
 "might live; we cannot come, no more then *Lazarus* could, heart under the
 "by his own power, cast off his grave-clothes, and turn up word, yeeld it to
 "the mould from over his head, and stand up from the dead. the Spirit, who
 "We are bound up in unbelief, as within gates of brass, and is, as it were,
 "barres of iron. the Artificer, &
 can frame it to

Thou hast said, *Turn ye every one from his evill way; we* can frame it to
 say, we cannot turn, no more then we can turn that glori-
 ous creature, which, like a *Gyant*, *runnes his course*; so *gyant-* nours. Mr. Key-
 like we are, and so furiously marching on in our own *ways* nolds on *Psal.*
 of sinne and death. This is but part of our confession. 110. p. 42.
 Read and ob-

2. We must acknowledge also, that righteous is the serve with all
 Lord in commanding what is impossible for man to do: diligence Mr.
 "Because the Lord did not make things so at first; He gave *Deerings* words
 "us a great stock to deale and trade with, but like unfaith- on the third
 "full stewards, we have wasted the same, and so have dis- Chapter to the
 "abled our selves. Our inability was not *primitive* and Hebrews, ve. 8.
 "created, but *consequent*, and *contracted*; our strength was not Lect. 15.
 "taken from us, but *thrown* from us. This is the principall *Sentio me nolle*
 point of confession; our inability comes out of our own *neque posse*:
 "originally, we will not be cleansed; as *Th* I finde that I
 effect, not, we cannot, but we will not, we deny the Lord, neither will,
 "that bought us: we will not come unto *F* that we may nor can, be-
 "live; so stiff are our necks, and so hard our hearts, that we fore. *D'S.S.p. 215.*
 "will not turn: for though out of the very principles of Na- *Ti* *cupitram* *an-*
 "ture, we cannot but desire happinesse, and abhorre mis- *im*, &c.
 "rie, yet such a deordination, and disorder lieth upon our To be severish
 "Nature, that we are in love with eternall miserie, in the is not volunta-
 "causes, and abhorre happinesse in the *ways* that lead unto ry, but my in-
 "it, our will is the next immediate cause of sinne; it puts it temperance,
 "self voluntarily into the fetters thereof; Necessity is no which causeth
 "plea, when the will is the immediate cause of any action. a fever, is vo-
 "Mens hearts tell them they might rule their desires if luntary, and for
 "they would; For tell a man of any dish, which he liketh, that I am de-
 "that there is poyson in it, and he will not meddle with it; servedly bla-
 Transl. out of med & pained. No man cha-
 Clem. Alex. Str. seth evill as
 evill.
 1.1. p. 228. *a'paphia ipsoi ixionov*. Sin is my voluntary act. *Lxx* laud. 1. 2 p. 294. *Coffet*
voluntas propria & non erit infirmus. * Joh. 20. 25.

¹ Read our second Reynolds on Rom. 7. p. 262.

² *Oporet pium animum velle nescire Discre tum super se, &c. Impossibile est sum perire, qui Deo gloriam tribuit, & enim justifyat in omni opere & voluntate sui. Lut. Psalm. 22.*

Christus faciet penitentes quos jubet penitere; supplebit de suo, quod deest de nostro. Lut. de Penitent.

1. Pet. 1. 8.

³ 1. Pet. 1. 12. *Διδοὺ μοι μαρ, &c.* Shew me a man, that ever learnt an ordinary Trade, or lived upon it, with ordinary

diligence: point me to a man, that was *bad*, yet laboured to be good; or, who was good, yet took no pains to be better. *Chrysost. in 1. Ep. Ad Tim. cap. 1. Hom. 1.* About ordinary things, very easie matters (*τὰ ῥητά*) we take extraordinarie paines: but great and extraordinary things we think we may attain sleeping. *Chrysost. 4. Tom. de Vita Monast. cap. 7.* For the certaintie of faith, search your hearts; if you have it, praise the Lord. But if you feele not this faith, then know that Predetermination is too high a matter for you to be disputer of, untill you have been better schollers in the School-house of Repentance and Justification. I wade in Predetermination, in such sort as God hath opened it. Though in God it be first, yet to us it is last opened. *De delectione judicandum est à posteriori, &c.* Mr. Bradford to some friends, who were too scrupulous in point of Election, ascending up to Heaven to know, when as they should have descended into themselves. Mr. Fox, p. 1505. and p. 1506.

good

" So tell him that death is in that sinne, which he is about to commit, and he will abstain, if he beleeeve it to be so; if he beleeeve it not, it is his *voluntary* unbelief and *Archeisme*. If there were no *will*, there would be no *hell*, as one saith. And this is the *confession* which goes to the *core* of sinne; and it must not be in *word* and in *tongue*, but in *deed* and in *truth*, for it is the *truth*. And if we can thus spread our selves before the Lord, if we can *willingly* and *uprightly* *own* damnation, as our *proper inheritance* (to that the heart must be brought, and it is the Lord that meekneth it so farre) if we can willingly resigne our selves (for nothing is left to man but duty, and resignation of himself) it is not possible then that we should perish. *He will make supply of His strength, what is wanting in ours; He will give, what he commands; He will give clean waters; He will create peace; He will strengthen our hand to lay hold on rich, and precious promises.* And then we cannot possibly be barren or unfruitfull in the knowledge of the Lord Iesus Christ; we cannot but gird up the loins of our minde, *giving all diligence* (*x* *ordinarie diligence* will not get ordinary preferment, much lesse will it a Crown.) The Scripture saith, *Giving all diligence*, waiting the sealing and testimony of the Spirit, and walking in all the *ways of righteousness*, whereto the Apostle presseth at the end of everie Epistle: for whom the Lord *justifieth, He sanctifieth*; and if we finde no fruits y thereof, we have cause to suspect that the Stock is dead; if no glimpse from that shining light of our sanctification, so as men may see our

good works (which justifie before men) then we do ill to Chap. 3.
boast of a burning light, which is our justification, and
more hid within. Nor is it a point * of *sound faith*, to put the
weight of our salvation upon *what shall be, shall be, nothing*
can be done, without Gods will. That's true, but this is Gods
will too^a, even our sanctification, and this belongs to us,
even subordinately, to serve Gods providence, with our
own circumspect fore-sight, care and labour, knowing, that
His providence doth not alwayes work by *miracle*. I do not
blame them, nay I commend them, who say still, *If God*
will, and referre all thither; but I blame them much, who
say, If God will, He will perswade me, He will convert
me, in the meane time they do just nothing. A faire
speech this, to say, *If God will*; but a *foule* practise, in the
meane time to do *our own will*: we must labour, we must
endeavour our utmost, then say we, *If the Lord will*; it so
we do not, Gods will will be done upon us, we shall never
do *His will*. To this purpose *Chrysost.* very excellently in
his *first Tom. thirteenth Sermon towards the end.* And so
much touching the inward Baptisme made by fire and the
Holy Ghost: The secret working of it in our hearts, and
what way we are to take, in case we feele not that inward
power. Now I come to that in Baptisme which speaks to
our Eye and Eare.

We had our Sureties in Baptisme, who stood and pro-
mised in our steads; which solemne custome, and the fitnesse
of it, I leave to the discission of the Church, whereunto we
may see reason to yeeld^z; leaving that, these two things are
clearly figured out unto us in Baptisme, a *death* unto sinne,
a *life* unto righteousness; and both these, in the *death* and *re-*
surrection of *Christ*, which are the two moulds wherein we
are to be *cast*, that we may come forth *like Him*: and there
is a virtue, and power from both, to cast us in and mould us
thereto; for, if in the dayes of His flesh, there went virtue
out from even the edge of His garment to do great Cures;
then, much more, from His *owne self*, and from these
most principall and powerfull *actions*, of *His own self*, (*His*

* Non est bone
solideq; fides si
omnia ad volun-
tat m Deireferre,
& ita adulari, ad
unumquemque
dicendo, Nihil
fieri sine volun-
tate ejus, ut non
intell gamus ali-
quid esse in nobis
ipsi.

^a 1. Thef. 4:3.

^z Mr. Hooker
Eccles. Pol. l. 5.
Sect. 64 p 336.
^a Rom. 6:2,3.

Chap. 3.

*Reatus impij
essimum nomen
Salv. 4. de Gu-
ber. p. 145. See
li. 3. p. 95.*

The Church
is a choice peo-
ple picked out
and paled up
from those,
whom the A-
postle placeth,
without but
there is yet a
more choice and
peculiar people,
as *Clement*^a
calleth them,
after whom we
must walke
more peculiarly,
which we can-
not do but by
offering vio-
lence^b to our
selves, that we
may walk
worthy of *His*
calling.

*a τῶν ἐκτὸν ἐκ-
λεκτῶν.*
Str. l. 6. c. p. 485.
b χριστιανισμὸν
βασίλειον. p. 500
c ἡ χριστιανική
δοξασία τοῦ θε-
οῦ καὶ σωτῆ-

death and resurrection) there issueth a Divine power from His death, a power, working on the *old-man* (or flesh) to mortifie it; from His resurrection, a power, working on the *new-man* (the spirit) to quicken it; a power able to roll back any stone of an evill cuttome, lie it never so heavy on us; a power able to drie up an issue, though it have runne upon us twelve yeers long, these are Bp. *Andr.* words not one grain too light. We see in that *Element* the price paid for us, and the equity hereof, that we should glorifie Him, whose purchase we are. How should we live in sinne, that lay so heavie upon the soul of Christ, and could not be purged, but by the blowe of God?

And how should we not be wholly consecrated to that Lord, who so dearly bought us, in whose Name, we were all baptized (and that is to consecrate our selves up, as not our own but anothers) and whose Name is called upon us. It is ^ba worthy and honourable Name indeed, and it must be honourably answered. It was a sad, and wise reproofe, which the Father gives to one, who walked not decently nor in order: *Why dost thou defile that good and honourable name of Christianisme?*

But I must not insist upon this, though nothing (except Him, who leads into all truth) can be more flexanimous, more perswading then is this worthy Name, which is call'd upon us; we who carry Gods Name, how exactly should we carry our selves! what manner of persons ought such to be! choice persons, for we have a choice Name. There is not a more naturall request, then, what we would be, such to be; what we would be in Name, such in deed, that is, that having obtained so excellent a Name, we would be even what our Name importeth, even such, *That the Name of our Lord Iesus Christ* may be glorified in us, and we in Him, 2. *Thess. 1. 12*. This is our engagement, and by the solemnest vow, that ever was taken. And therefore it is called, *The answer of a good Conscience towards God*; for then we entred into covenant, as God with us, of grace and salvation, so we with Him, of faith and repentance, as He to be our God

all-sufficient

all-sufficient, so we to walke before Him and be perfect.

Chap. 3.

We have by Christ, a right to, an interest in a much better covenant; and now we must looke to ours; we cannot thinke that *God* is bound, and we loose. Religion is nothing else, according to the denotation and meaning of the word, but a gathering-up, and binding of us fast to *God*. If we look that *God* should stand fast to us, we must cleave to Him; If we breake our bands, and cast away our cords, we must look to be broken. There was never any covenant more solemnly made and ratified then this in *Baptisme*, nor in breaking whereof there is more danger: And yet an oath despised, and a covenant broken with man, hath been severely punished, as we reade *Exek* 17. 15, 16. And as the whole Christian world feeleth at this day, for it smarteth yet, for that breach of league long since made with the *Turke*; whereby they both lost the day, and their honour; in both an irrecoverable losse. And can we think to prosper or escape, that do such things? or shall we breake the covenant of our *God*, and bedeliver'd? keep we covenant here, through Christ we can, and if we do it in sinceritie, that mantle will cover many defects. And we are the more likely to do it, the more we see how false our hearts are; how ready to breake all bands, and to cast away all cords; for this our impotencie truly apprehended, will make us feare alwayes, and cleave the faster to Him, in whom our strength is, keeping our selves (as the Apostle counselleth) in the love of *God*; Jude 20. "building up our selves in our most holy faith, praying in the Holy-Ghost. Such a prayer will (as the Horseleech sucks out corrupt & blood, it is *Lutbers* comparison) consume our cares, our feares, our sorrows, our sins. This by the way. My chiefe scope is here, to put to our consideration; what a straight and binding cord Religion is; and better we cannot see it, then in *Baptisme*, wherein we are wholly consecrated to the Lord, that bought us.

Preces pertinacissima curarum hirudo. M. l. vii. Luth. p. 139. &c.

καὶ ὁ κύριος ἡμᾶς ἡγάγετο τὸ πνεῦμα ἁγίου. Clem. Alex. Protrept. pag. 30.

1. There we professe our selves made the members of Christ. How can the thoughts thereof, but stirre us up, to give our members weapons of righteousness unto holinesse?

Ee 3

shall

shall we take the member of Christ, and give it to our lust? There is great weight in those words.

And it *members of Christ*, then *members one of another*;^b And then we suffer as *members*, when we suffer not in our own bodies; we suffer in *compassion*, as others in their *passions*, such a *sympathy* and fellow-feeling there is; In Saint Paul's construction it is ever thus; If this brothers back be pinched, it is my back, I am pinched too; If his eye be offended, it is as the apple in mine, I am offended too; If his heart is sadded, it is my heart, I am sadded too: ye are *members one of another*, and then ye are pitifull and mercifull. As we have received, so we must return, according to our measure, mercy for mercy; blessing for blessing; nay, blessing for cursing, knowing that we are thereunto called, that we should inherit a blessing.^k

1 Heb. 10: 13.

Heb. 13: 3.

Leg. Chrysost. in

1 Cor. 8. 4. in ep

Ad Colos. cap. 4.

Hom. 12. re-

member my

bonds, Verse

18.

Perniciocissimi la-

buntur quod fra-

trum infirmida-

tem nullius pen-^h

habet.

Cal. last. lib. 3. c.

10. sect. 10.

1 Pet. 3. 9.

Ignorantiam

meam facile se-

rit, & ignosce

mibi Ecclesia

Dei, Regina illa

miseri cordie &

cujus viscera

sunt mere remis-

siones peccato-

rum. Luth. Pre-

fatio in postillas.

Tolatum in me ego

me digne in u-

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(Chrys. in Act. A-

pist. ca. 21. Hom.

44. 4.

1 Joh. 3. 1.

„I know, said Luther^l, my ignorance the Church will beare with, and my faults she will pardon, being the *Queen of mercy*, and nothing else but bowels and forgiveness of sins; so like the *Body* is unto her *Head*; for she hath the *Spirit of Christ*. And so we know the true distinguishing property of the true Church. In this are the children of God known, They love the *Brotherhood*; They shew *bowels of mercy* towards all.

2. In Baptisme we are made the *sonnes* and daughters of God, and inheritors of the Kingdome of Heaven; Be- hold, saith the Apostle, *what manner of love* here is? our thoughts are too short. We are now the *sonnes of God*, and it doth not appeare *what we shall be*, but when He shall appeare, we shall be like Him: our thoughts cannot reach to this bright- nesse; our eyes are dazled with the very conceit of this glo- ry; so, exceeding it is: But this is clearly evident, He that hath this *high prerogative*, here to be called the *sonne of God*, that hath this *hope* to be changed hereafter, as from *glory* to *glory*, and to inherit a Kingdome, which shall never have end (the glory whereof, as much exceeds the glory of all other kingdomes, as doth the light of the Sunne, exceed the light of the smallest rush-candle) He, I say, that hath this *hope*,

hope, purgeth himselfe, even as He is pureⁿ. He cannot think ⁿ Verse 3. of such a Kingdome, but he must have strong motions thitherward, and after holinesse, for nothing uncleane can enter there: *Hopes on high, will raise the thoughts on high.*

3. We solemnly promised in *Baptisme*, and received that *Sacrament* as our *presse-money*, binding us to performe, even presently to begin, so soone as we could discern of good and evill, to serve the Lord in all well-pleasing, who chose us to be *souldiers*, against His and our enemies, the Divell, and our Lusts, which all fight against our soules; And through faith in His name, that great engine, which spoyleth principalities, and powers, we should do valiantly, as good *souldiers* of *Iesue Christ*.

ⁿ 2 Tim. 3. 3.

But here we take a scale of our misery, and looke how low we are falne, and what darknesse lyeth over our hearts, when the most of us take part even with the *adversary*, that hateth us, delighting in nothing more, then in the shame and paine of the creature. "We feare him not (*he that feares, he feares to sinne*) who made no scruple to tempt "our *Saviour Christ*, whom himselfe called the *Sonne of God*; And cannot be terrified (though he be in chains, "therefore restrained; else hee would deale with the world as with Iobs house, and with us and ours as with "Iobs goods, children, and body) from doing ill, and "all that is contrary to God, and Goodnesse, no not by "the fearfull word of the *Almighty*: How great then is our folly and madnesse, who hold communion and faire quarter with such an enemy, who delights in *proud wrath*? yet such is our darkenesse, so we do. It is a paradoxe indeed, clean crossing conceit and reason; That we should feare a *Beare* and a *Lion*, yet not feare the Divell (for then we should feare to sinne;) ¹ That we should be better and un- placable enemies to our enemies, and yet hold a league with Satan, yea and account him a *familiar* (so some doⁿ) who yet is the grand enemy of mankind. "And now what "shall we say to those unworthy wretches, who are in "a league with this unclean spirit, and do thinke they can

pliny, de animalibus, lib. 8. cap. 1. de bestis, lib. 2. cap. 1. de serpente, lib. 9. cap. 1. de canibus, lib. 10. cap. 1. de felibus, lib. 11. cap. 1. de leonibus, lib. 12. cap. 1. de ursis, lib. 13. cap. 1. de hyemibus, lib. 14. cap. 1. de aestate, lib. 15. cap. 1. de ventis, lib. 16. cap. 1. de nubibus, lib. 17. cap. 1. de pluvie, lib. 18. cap. 1. de tempestatibus, lib. 19. cap. 1. de meteoris, lib. 20. cap. 1. de cometis, lib. 21. cap. 1. de stellis, lib. 22. cap. 1. de luna, lib. 23. cap. 1. de sole, lib. 24. cap. 1. de igne, lib. 25. cap. 1. de aere, lib. 26. cap. 1. de terra, lib. 27. cap. 1. de aquis, lib. 28. cap. 1. de montibus, lib. 29. cap. 1. de vallibus, lib. 30. cap. 1. de insulis, lib. 31. cap. 1. de mari, lib. 32. cap. 1. de fructibus, lib. 33. cap. 1. de arboribus, lib. 34. cap. 1. de herbis, lib. 35. cap. 1. de animalibus, lib. 36. cap. 1. de hominibus, lib. 37. cap. 1. de rebus, lib. 38. cap. 1. de virtutibus, lib. 39. cap. 1. de vitiis, lib. 40. cap. 1. de moribus, 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"impale him in a circle (a circle which cannot keep out a
 "mouse) & so insconce themselves against this great mon-
 "ster; and think they can terrifie him also; whereas in
 "very truth, the obedience which the Divell seemes to
 "use, is but thereby to possesse himself of the bodies, and
 "soules of them, who hold such familiaritie with him: such
 "it is, and so willing a subjection and vassallage it is, as if the
 "Lord of the creatures counted it his glory to be in slavery

Prov. 21. 24. and bondage to *proud wrath*.

I cannot but remember here, how sadly and feelingly
 Saint *Basil* complains at this point. Thus he speaks. "Hor-
 "rour and amazement takes hold of me, when I consider,
 "how good a *Lord* and *Master* we have, how great and
 "magnificent a benefactour, yet, notwithstanding, how lit-
 "tle He is feared, how poorely served, how unwillingly, if
 "at all, obeyed: On the contrary, how cruell and de-
 "vouring an *adversary* the *Prince* of *darknesse* is, yet how
 "much feared, how cheerefully served, how willingly o-
 "bedied. We are broken away from our *just* and *righteous*
 "*Master*, who created, who redeemed us, and have sold our
 "selves to a proud Lord, whose lusts we do, though he doth
 "all against us to the extent of his chaine, all the hurt he
 "can, all our dayes, by all means. And (which aggravates
 "our defection and base servitude) for what a poore reward
 "have we done this? For a poore bait of profit, or pleasure,
 "which is taken with delight, but presently will be gravell
 "in the teeth, rottennesse in the bowels, bitternesse in the
 "latter end; For so poore a thing, such a scrap as this, we
 "are revolted and gone. And this is the great condemnati-
 "on, yea more; It will be the great *reproach*, *scorne* and
 "*taunt*, which in that great day, the Divell will cast even
 "upon *Christ* Himselfe, and upon *man*, thus beguiled and
 "revolted; for this will be the *scorne* and *taunt*;
 "Here is the man created in Thy Image, bought with Thy
 "blood, fed by Thee, preserved by Thee all His dayes; This
 "reasonable man, have I (Thine, and his professed enemy)
 "gained from Thee, & not with *strong wrestlings* neither, but

Tom. 2. p. 418. Saint *Basil*
Regula fusius
disput. inter. 2.
in epistol. viii. ad
iniquos quosdam
monachos in vii.

Τὸ τοῦ Θεοῦ καὶ
 τοῦ ἀνθρώπου.

“as easily, as one can win a childe with an apple. I offered Chap: 3.
 “him some profit (a poore and shrunkē commodity) he
 “eagerly ran after it: I presented him pleasure (but masked
 “and under a vaile) he embraced it; he greedily swallowed
 “that bait (and Hell with it, sinne is but Hell disguised, as
 “pleasure is but paine unmasked) and so was content to be
 “my slave for ever; my slave, who never wrought him any
 “good, or willed him any, but all the ill and hurt I could :
 “For the love of such a Master, was this man content to
 “have his *eare boared*, that he might not depart from me
 “for ever.

Thus Saint *Basil* complained, and this he adds more,
 “which is more then all the rest; That the consideration of
 “this *reproach* and *saunt*, which the Divell will cast upon
 “Christ and the *man* of His right hand, was more astonish-
 “ing to him then thoughts of Hell it selfe: For the thoughts
 “what a good *Lord* we neglected, and how cruell a Lord
 “we served, and what wages we had for our worke, will
 “be more tormenting to the damned in hell, then will be
 “the paines therein. But to return, and to say as they doe,
 “who have better learned Christ;

We must know 1. That *Satan* is a devouring enemy,
 still watching our destruction. 2; As his name is, such is
 he, he will accuse us for those very sins, he now tempteth us
 unto, and will upbraid them to us, unto the confusion of
 our faces. 3; That we have no means to avoid his baits, but
 by flying from them; nor have we any other means to im-
 pale, and *inseince* our selves against this Monster, but in the
 Name of the Sonne of God, the onely Name that terrifies
 him indeed, being call'd upon and beleevēd on in Truth;
 And then by flying from and avoiding his baits those great
Enchanters, whereby he bewitcheth us, beguiles and over-
 comes so many.

And here it is not impertinent, to remember an usefull
 answer to a grave and weightie question proposēd to an ho-
 nest and learned friend by way of wonder. The question
 is this; How it comes to passe, That the divell, now wounded *Isid. Pelus. lib.*
 2. ep. 164.

Chap. 3.

1 2 Tim. 2.

3:4.

1 Hist. of the
World, book 3.
chap 11. sect. 9.
p. 117.

2 Nostria pecca-
tis Barba i for-
tis sunt: Nostria
vitiis superamus.
Hier lib 2 ep. 11.
b Apomoria; au
tumor, &c.

in his head, and spoyled by our great Captain and Prince of Sal-
vation, should yet prevaile so mightily in the world, and carry so
many captive as he doth, and this daily, which is not usuall with a
spoyled enemy to do? This is the question, and the wonder; His
good friend answers; And do you wonder at this, saith he, Tru-
ly, I wonder not at all; for what wonder is it, that an ever di-
ligent and watchfull enemy, who neglects no time nor occasion,
should spoile a negligent people, secure in their villory, and now
(as souldiers drunke with prosperity,) snoring in their tents? *What wonder, to see souldiers, who can endure no hardnesse,*
who will intangle themselves with affairs of this life, who will
sleep in their trenches, though the enemy be at their backs, who
neglect all necessary succours, what wonder, I say, to see such fall
even before a wounded enemy? The Lion is strong, the Serpent
subtill, and yet, if the Lion be a sleep, and the serpent child
with cold, they may be overcome as easily, as the weakest
and simplest creatures. It is an easier matter to encounter
with twentie ships lying in harbour, whose Mariners are a
sleep in their Cabbins, or drinking in Taverns, then with
five prepared for the fight; This was the observation of a
great Commander, and of great use here; and no wonder
in all this. Nay, rather this were to be wondered at, and it were
strange indeed; if we, doing none of those things, which becom-
meth souldiers and conquerours (they stand upon their guard,
and keepe watch still, knowing that a wounded enemy biteth dead-
ly, and rageth furiously) should be able to maintaine, and make
use of our villory against a mightie and now raging enemy, who
moveth every stone, and employeth all his Methods or Strata-
gems against us, This were strange indeed; Thus the Author
answereth the question, and takes of the wonder. Now heare
his counsell: If you demand then, what is to be done by us in this
case, I make further answer. Because our adversary, though he
is false, and broke, yet boasteth great things, and is bold in his
confidence, and takes all his advantage from our neglects and
carelesnesse; We must keepe our watch, we must labour,
we must endure hardnesse, we must implore Gods help; we must
do what soever is to be done, we must flye from the devell, and unto
that

that Name, that strong-hold, whereto the righteous flye and Chap. 3.
they are safe. If thou we do not, we betray our succours, and the
victory, our Lord hath purchased; we forfeit our own peace, and
our soules into the enemies hands: And then we have nothing,
whereof to complain of the enemies strength, but much
whereof to accuse our own extreame folly, and supine neg-
ligence. This is his counsell, and because it is very good,
we will heare the like from a latter divine, a very devout
Spaniard. "Be not negligent and secure, having so watchfull
"and diligent an adversary; for if thou be, thou art instantly un-
"done: If they who watch best, have enough to do to defend
"themselves, what do you think will become of wretchlesse per-
"sons, but that they should be entirely overcome?"

Avila's Spirit.
epist. pag. 30.

We must then keep our watch, and keep about us our
armour, and keep close to our strong-hold, we must give all
diligence to avoyd those great enchanterers, whereby our ene-
my bewitcheth us, and overcometh so many. These en-
chanterers are, 1. The glory, pompe or lusts of the world,
from without: 2. The lusts of our own flesh, from within.
The one, as he once shewed in the twinckling of an Eye, so
it passeth away in the like moment of time. It is fitly cal-
led a fancy, and as fitly translated pompe; for as a thought
or faney, this pompe passeth away, and by us, even like ca-
stles and sleeples on a pageant, and so it is gone; but the glo-
ry of the next life is the pleasures at His right hand for
evermore.

1 A As 25. 23.
parabol.

2. The lusts of the flesh are the great tempters. All the
hurt Satan and the world do us, is by correspondence with
our selves. All things are so farre under us as we are above
our selves. Satan for the most part boweth us to what the
weaknesse of our nature doth encline; he sails ever with the
winde, he fitteth such temptations as are most agreeable
to our humours and desires. Our nature helps to act Satans
part, he doth but set the bias stronger. Nature hath a supply
of wickednesse (as a Serpent of poyson) from it self, thence
a spring to feed it.

Te vince & tibi
mundus victus
est.

Great cause, we should fear alwayes, for alwayes we

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*Semper imminet
occassio.*

meet with snares, and alwayes ready to be caught with them, and the devill watcheth the occasion. And great cause we should winde up our hearts to God, that we may be wise in His wisdome, strong in His strength.

*Deut. 16. 17,
19.

Lastly, in the day we were baptized, we *avouched*, the
“Lord to be our God, to walk in His wayes; and to keep
“His Commandments; And the Lord hath avouched us that
“day to be his peculiar people.

The Lord Christ hath obeyed and suffered to make our bonds of obedience the stronger, not to abate us an *ace* of duty: He hath vindicated His Law, from the vain glosses of the Pharisees, from that, *which was said of old*; whence we have learnt, That His Law puls out the verie *core* of sinne; and that, whereas mans Law doth but binde the hand and the tongue, Gods Law binds the heart, and orders the secret motions of the same. The Philosophers could say, It is but a narrow and scanty justice, which extendeth no further, then *mans Law*. Few offenders there are which come within the Magistrates circuit, and they that come, are not all taken; some, and they not a few, break out of the cob-webbe by force and some by favour. But the Law of God is perfect and exceeding broad, it reacheth to all persons, and to the words and actions, and thoughts too of all the sonnes of *Adam*: not a syllable can passe, not a thought stray, not a desire swerve from the right way, but it falleth within danger, and is lyable to the penalties. Thence it is, that the greatest and hardest work of a Christian is least in sight, which is the well-ordering of his heart. “And a good
“Christian begins his Repentance, where his sinne begins,
“in his thoughts, which are the next issue of his heart. God
“counts it an honour, when we regard His All-seeing eye
“so much, as that we will not take liberty to our selves in
“that, which is offensive to Him, no not in our hearts,
“wherein no creature can hinder us.

It is an argument that we feare as we ought before the God of Heaven, when we forbear the doing of that, which, if we should do, it were not possible that man should understand or condemne it; as *is the cursing of the deafe*, which

*See Hist. of the
world. lib. 2.
chap. 4. sect. 7.
p. 232. & sect.
11. p. 237.
c Angusta est ju-
stitia ad legem
justum esse.
See Isid. Pel. f.
lib. 2. p. 138.
Love con-
straines more
under the Go-
spel, then feare
restrained un-
der the Law.
Ibid.*

*Lev. 19. 14.

the Deafe man heares not; and the *putting a stumbling block* Chap. 3. before the *blinde*; which the blinde perceiveth not. But the Lord heares, and He sees, for He made the Eare and the Eye; and *Him shalt thou feare*, for His eyes behold, His eye-lids try the children of men¹. And this is the Law, which stands ^{Pfal. 11. 4.} charged upon us, and through Him, by whom we can do all things, we can keep the same Law, with our whole heart, in an acceptable manner, checking the first motions of sin; discerning not *beams* onely, but *mounts* also; light and flying imaginations, and abasing our selves for them, and by degrees casting them out, as hot water the scum, and as the stomack doth that which is noysome. And because they presse upon the true Christian, as Flies in Summer, incumbering alwayes; over-powring him sometimes; therefore is he moved to renew his interest daily in the perfect righteousness of His Saviour.

The deceitfulness of his heart still inciting and drawing back from God, and His perfect Law; and his readinesse to break covenant, makes him the more watchfull over his heart, and carefull to binde himself daily as with new cords; *To build himself up in his most holy faith, to pray in the holy Ghost, and to keep himself in the love of God, looking for the mercy of our Lord Iesus Christ unto eternall life*: for it is a ^{Jude 1. 4.} standing Rule, That Gods commands are not the measure of our power, but the Rule of our duty, the summe of our debt, the matter of our prayers, the scope of our strife¹.

But we must ever note this, which is, that there is in the heart of every true Christian a disposition answering every ^{Moulins,} *Iota* and *tittle* of Gods ^{See Hist. of} Law. They have the same Spirit in ^{World. B. 2. ca.} their hearts, which is in the Law: so soone as that Spirit ^{4. Scit. 13. p.} made a change in them, they could not but then exceeding- ^{240.} ly love the Law; and where love ^{Salv. d. Ec-} is (that great Comman- ^{cles Carbal. 2.}

¹ *Chrys. in Rom. cap. 4. n. Si amor est, vincit omnia, &c. Chrysost. de pass. bono. Serm. 40. Hac omnia dura videbuntur ei qui non amat Christum. Amemus Christum & facile videbitur omne difficile; Brevis putabimus universa quae longa sunt. Nisi vim feceris, calorum regna non capies. Hier. Ad Enchiridion Ep. 17. l. 1. p. 207. Prima regula in cultu Dei ut ipsum diligamus, non potest Deus verè diligì, quin sequatur hunc aff. Etum membra omnia & omnes partes, &c. Cal. in Dan. 9. v. 4. τὸν πατέρα τοῦ ἀγαπᾷ, καὶ τὸν υἱόν, ὡς ἀγαπᾷ ὁ υἱὸς τοῦ πατρὸς. Chrys. in c. 29. Gen. Hom. 55.*

Chap 3.

Job 36. 11.

M. G.

*Sponsa Christi
in caest Testa-
menti, &c.
Hier. ep. 17. li. 2.
p. 205.*

* Judg. 11. 3.

der) there is *diligence*, and activenesse in all the wayes of obedience, joy also and peace in obeying. For in case they are oppoted and persecuted for their *love* and ready obedience, they have *gentlenesse*, *goodnesse*, *faith*, *meeknesse*, all armour of prooffe, whereby they are made resolute and *patience* to beare, according to their wise choice, *affliction*, rather then *iniquity*. For this we must adde to the rest and note it, God communicates His common gifts diversly and *scatteringly*; this man hath the gift of *tongues*, that man a gift of *prophecie*; one man hath this, another that: he that is lowest cannot say, but the Lord hath dispensed unto him some grace, and he that is highest cannot say he hath all. But now for these *graces*, which make a man well pleasing to God, (they are all freely bestowed) these, as one said, love neighbour-hood, are in a continuall conjunction. They are freely bestowed, and altogether, as it were in one *lumpe*, not scatteringly, as the *Sporades* (Islands in the Sea scattered here and there, here a little *eye* of Land, and there all Sea again) this man hath not *faith*, and that man *hope*; one hath not *love*, and another *patience*: But he that hath one, he hath all; and he that hath not all, hath none. These *graces* put or spring forth together, though all may not have equall growth, nor shew themselves alike operative. It is certain, he that hath a grounded hope, hath a lively faith, an unfained love, he hath patience, meeknesse, gentlenesse; or if any of these be missing, there is weeping and mourning, and hanging down the head, for the lack of this grace, as there was, when there was a Tribe lacking in *Israel*. There is no *chafme* or *gaping* in the life of a true Christian. It cannot be that he should be one while like firme land, which cannot be moved, and then again, as weake as water; or like the raging Sea, which someth out mire and dirt; it cannot be that he should one while *glory* in the *Name* of Christ, and another while, defile, pollute and dishonour that *worthy Name* by which he is called. These gifts of the Spirit, though many, yet are called in the singular number a *Fruit*, because they have but one root, and do put forth like grapes
in

in clusters, and come or draw together like the *rings* in a Chap. 3.
Chaine. It is a report concerning our Spice, that all proceeds
 from one Tree; one kinde is the root, another the bark, a ^{3. script.}
 third is the fruit inclosed within a fourth: so they say, but Galat. 5. 22.
 so it is not, it is fabulous, yet the morall is good; all the fruits
 of righteousness, in what kinde soever, are from *one root* of
righteousnesse, and though divers in kinde, yet so one as but
 one *fruit*, as was said. This may *kindle* our desire to be root-
 ed in Christ, then we cannot be barren or unfruitfull.

And this may teach thee, childe, how strait a Band Reli-
 gion is, and the solemnnesse of that covenant we entred into
 by Baptisme: How compleat a true Christian is, and how
 fully armed and furnished every way answering that wor-
 thie Name which is called upon him.

If we looke a few leaves backe, we may gather up the
 summe of all under these three heads.

1. The greatnesse of our miserie by sinne, which we have
 followed to its strong hold, or first originall.
2. The abundant grace of God, through His Sonne *Iesus*
Christ, stopping that bloody Issue, and *pardonning iniquitie*,
transgression, and *sinne*.
3. The Band of our Duty; all figur'd out in Baptisme:
 So farre we are gone.

CHAP. IIII.

An Introduction thereto. Though the Branches of sinne are lopped in Baptisme, where it receives its deaths wound, yet the live Root remaineth; what the bitter fruits therefrom; how kept under from spreading too farre, and running forth wilde.



AND now, leaving this inward frame of our revolting heart, I meane the fountain of *originall* impuritie, or the body of death, as *Paul* calls it, to our most retyred thoughts, that so it may stirre up to continuall watchfulnesse and humiliation; I say, leaving that fountain or body of sin, I come to the members issuing thence, as the streame from the fountain, or as branches from the root: For though the current thereof be, in a good measure, stayed and stopt in Baptisme, by the sanctifying power of Christs saving blood, yet it doth more or lesse bubble up in our rebellious nature: Though the branches are hew'd and lop't, yet they thrust out again from their bitter root: Though the body of sinne be mortified, so as the power and dominion thereof is subdued, yet the life thereof is prolonged^a; and the power thereof is (as the kingdome spoken of by *Daniel*^b) partly strong, and partly broken. So as here is still matter of our strife and combat, as against an enemy dwelling within our Land, like the *Canaanite* in the border of an *Israelite*, to vex, exercise, and prove us. I cannot reckon up the least part of that wilde fruit, which springs forth of this our so fruitfull stumpe, bound up fast within our earth, as with a band of Iron, and Brasse; But some three or foure or more branches I shall point at, which run most wild to the dishonour of our outward man, and disturbance of our inward peace. And these I shall discover unto thee, that thou mayest be most wary of them, and ever well provided and armed against them, as followeth; The first is

^a Dan. 7. 12.

^b Dan. 2. 42.

S. 1. *Pride.*

Chap. 4. §. 1.

S. 1. I meane not that privy pride, springing up from a secret and unsuspected fountaine; even from an holy zeale, godly duties, good actions, not properly ours, yet flesh and bloud will lay claime unto them; And hath its seat in a sanctified soule, making it proud, that it is not proud, even of its *humilitie*. And therefore doth the same soule make its watch the stronger.

I meane that *pride*, whose root is discernable; and whose fruit soonest shooteth forth and declareth it selfe, defiling our *outward* members and *inward* faculties; lifting us up so much the higher in a windy conceit; the emptier and lighter we are upon the ballance, and the more *wanting*. And this, some call the Womans sinne. Indeed it is most unworthy, and unbecoming a man; the truest testimony of weaknesse and vanitie. But yet, "Sith there is (as one no^c L. Verulam
teth^c) in humane nature, more of the foole, then of *Effays*.
"the wise; we must grant it to be the Mans sinne also, per- Act. 12. 63.
haps not so generally his, nor in the same degree. For, if we do grant, as ordinarily it seemes so, and is so concluded; That the inward powers of Iudgement, and Reason, are weaker in women, then in men; we must needs grant, That *pride*, as it is (till of late) more ordinarily discovered in that *sex*, then in the other; so it is, for the same reason, more incident unto them. They may have lesse *inward* worth, and beautie to commend them, and therefore do they the more paint, and adorne the *outward*. Likely it is, that they do not so well discern the *simple* and *naked truth* of things, and therefore delight themselves in *feathers, toys, flattering conceits, false valuations*.

They are not so well able to study nature, as men may and can, therefore may they (it is not proper to say they may, and yet more excuseable it is in them, then in men) they may please themselves with polished Art (at the best but natures Ape,) rather then with that, which is simple and naturall; with very *appearances, afflatus, and pompe*, rather then with *reality* and *substance*; rather with that which

Chap. 4. § 1. is borrowed, then with that, which is proper and naturall.

Lastly, they may not be so able, to study themselves; The *principles* they consist of; The *foundation* they stand on; The *vileneſſe* of the *body*; The excellent *worth* and *dignitie* of the *soul*; The faculties of both *body* and *soul*; The excellency of that *end*, for which they received them. Where these *defects* and *wants* are (as in all they are; for naturally in all, as was said, there is more of the *fool* then of the *wise*) and the more or lesse they are in man or woman, accordingly will he and she, more or lesse reckon and account of falshood, and outward *appearances*, before *verities*; *Lying* and *base vanities*, before *realitie* and *ſubſtance*; and ſo are pay'd accordingly, with winde and counterfeit ware, inſtead of currant commoditie; for these vain conceits, and false valuations will prove but poore and shrunkn things in the end. For from hence it is (and ſo we may go through all things that do liſt up man and blow up that bubble) hence it is, That our *clothes*, made for neceſſity and ornament, yea to make us humble, and thankfull (humilitie and thankfulneſſe ſtill go together) do prove ſo contrary to thoſe ends, priding us up in our own conceits, and diſhonouring us in the eyes of others.

Hence it is that we are ſuch Fashioniſts: ſo phantaſtick and changeable that way, That the Taylor can as hardly fit us, as the ^d man (ſo goes the fable) could fit a garment for the *Moon*.

^d Plut. Conv. 7.
ſapient.

Hence it is, That our *haire* made to cover our *scalp*, doth in a windy humour to a baſe faſhion, cover our face, and that part of it, which of any ſhould not be covered: So that which was made for an ornament, (and we ſhould finde it ſo, if we wanted but an eye-brow) is ſo nourished, and let to ſpread out ſo, that it makes the perſon look like a *ſurie*.

Hence it is, that we do tread like the *Antipodes* (if the word were proper) clean contrary to nature, hiding that, which ſhould be covered, and covering that which ſhould be hid.

Hence it is, That our eyes, feet, fingers, our whole geſture

figure and deportment, do make so plain a *Commentary* upon Chap. 4. § 1.
the heart, That (if I may apply it so) he that runnes may
read the present humour and state of the minde and will :
so great a discovery of our dissimulations, the gesture is; for
that speaks to the *eye*, as the tongue to the eare.

Hence it is, That the *inward* beauty is so neglected, and
the *outward* so set out, and highly prized; when as beauty and
strength will be much waited by one fit of an Ague; yea
quite gone in one night.

Hence it is, That *Knowledge* doth puff up, That *Learning*
makes proud: which is not Knowledge indeed nor Learning,
but our ignorance and going backwards, a windie and
flatuous conceit of both. True Learning the more it is, and
the truer it is, the more it humbles, the closer it lies, the lesse
noise it makes.

Hence it is, That the rich mans wealth is his *Strong* : Prov. 18. 11.
citie, and as an *high wall*; for all this is but in his *own conceit*.

Hence it is, That men in eminency of gifts and place, are
so taken up with the person, for a time put upon them; That
they both in look, and speech, and gesture shew, that they
forget their naturall condition; That they must lay aside
their persons and *dye like men*; and give account, as stewards,
what they have gained.

Lastly, hence it is, That our owne Righteousnesse seemes
so lovely in our eyes, when as it is but like filthy *rags* and
dung, such things we may not otherwise name, so filthy they
are; And were it considered, it would help much to cast a
spewing upon our glory ^h.

Thus we have scene, what it is, and whence it is, that
blows up the vaine heart of man, making it think of it selfe
above what is *meet* ⁱ.

And thence we may fetch helps, and remedies against its
pride; for if it is but a *vaine opinion*, a *flattering conceit*, a
false valuation of things, that doth deceive us; we must la-
bour to rectifie our judgements, and to understand the truth,
and realitie of things, that we may not be deceived.

G g 2. Secondly,

* Many have
secret hearts,
and transpa-
rent counte-
nances.

Effigies 21.

p 118.

Ευλα γὰρ ἡ καρδία

ὡς ἡ προσωπία,

&c. Basil. in

Hex. Hom. 5.

^b Hab. 2. 16.

ⁱ Act. 8. 9.

ὁ ἄνθρωπος ὡς

ἡ γὰρ.

Chap. 4. 9. 2.

* An hard^k thing to know ourselves. Not only the eye of the body, but of the minde too, wants this noble facultie, of looking inward, &c.

Translated out of St. Basil. Hex. Hom. 9. p. 103

¹ *Hanc ovis olim gessavit, nec aliud tamen interim quam ovis fuit.* P. top. lib. 2. pag. 166.

Secondly, if it be the want of the right knowledge, and true understanding of our selves, that makes us over-value our selves, we must learn to understand and read our selves, (a great and an hard lesson^k) and our own principles, so as we may know our selves to be but *men: poore weak men*, deceitfull upon the *balance*, and very wanting; The summe is, we must study how to rectifie reason, and to take a true scale, and a right estimate of our *selves* and *things*, not as they seeme and appeare to bee, but as they are indeed at first.

†. 1. Is it my *apparell* that would puffe me up, because my cloth is of a finer threed then some others is? This is a false valuation: for the sheepe had it on its backe before my selfe, yet was it but a sheepe then, and the same now; so St. Thomas More would prick the bladder, and let out that windy conceit^l.

†. 2. Is it the gorgiousnesse of my apparell, the *pompe* of the same, which would puffe me up? That were but a *mfancy*, and a windy conceit also. A poore ornament it is, which is put on and off. And a windy conceit it is, and most unworthy of a man, to be taken with the shining or glittering of some Gold-lace, or Jewell, who can point to the earth below him, to the Lilly there; And to the heaven above him, to the Sun and Starresⁿ there; so the same Author would let out that wind also.

^m Act. 25. 27. *Μὲν οὖν οὐκ ἐπαύσατο.*

ἢ Νόστις καὶ ἰσχυροῦς τὸ δευτέρου ἰσχυρὸς ἐστὶν ὁμοῦ καὶ κατὰ τὰς ἱστορίας ἡσυχίας.

Chrysost. Tom. 6. Religi. 601. a.

Miranatur quemquam esse quem exiguae gemmulae aut lapilli dubius oblectet fulgor,

ⁿ Prov. 18. 11.

†. 3. Is it the portion a man hath in the world above his brethren, which bloweth up the bubble? What is all that more then in conceit? neither a *strong citie*, nor an *high wall*: they cannot deliver in the day of trouble; It is but a *meere conceit*, we thinke they can. And what is a fat and full possession of these outward transitory things; if there be *leannesse* in the *soule*; if that be blown up with these vanities? As certainly it must be so, and can be no otherwise, when these outward things have stuffed and cram'd our hearts, so that they are made fat, and blown up with them.

enī quidam stellam aliquam atque ipsum denique solem liceat inueneri. Ibid.

An heart filled with this winde ^o, is as barren of true grace (pride and grace are incompatible) as the surface of that earth is, where these treasures are, which is as barren (say the naturalists) as the parched places of the desert. They are great snares and intanglements, and impossible they should be otherwise, without a great measure of grace from God (with whom all things are possible) and watchfulness over our selves: which consideration should rather humble us.

Better they cannot make a man; therefore the Heathen would not have them called *Good Things*: But worse ordinarily, they make him; more proud against God; more insolent and oppressing over those that are below and inferior unto him; And very unsatisfiable they are (and therefore disquieting also like thorns to the head:) we may as well undertake to fill a bag with wisdom, a chest with virtue; as our hearts with gold, silver, riches, high room with any earthly things, no reason those things should puff us up; or if there be reason in it, it is from *our wisdom*, which must be *ceased from*; for why should we let our eyes fly upon that, which is not; so uncertain and fleeting it is; and being grasped after and enjoyed, doth presse us below our selves, even lower then the place whence it was digged.

†. 4. Is it an *hairy bush* of *vanitie*, let out to spread beyond its reasonable and due proportion, that would blow me up? That were a monstrous conceit; How can that adorne me, which hath proved an halter? or how can that commend me, which the *Spirit* hath concluded to be my ¹ shame. "A point of great impudency it is to fight with, or go against and contrary, not onely to our selves, but to nature also, saith Chrysostome upon those words.

Is it my *pleated, curled, or cut haire*, that makes me think of my self above what is meet? That is a very *affrighting* "conceit", for the Lord can make our head of haire to take "the form sometimes of a great *Snake*, sometimes of many *little Serpents*; as some in *Poland* and *Germanie* have "found and felt, witness the bloudy drops their haire yeeld-

Chap. 4. 5. 1.

o dispute mēōr.
nāy, mēōr, &c.

Nāy, mēōr, &c. 18.

52. pag. 781.

You may better

trust the

wind, or letters

written in water,

then mans

prosperitie.

And so uncertain

it is, that

we may with a

speedier course

hasten to God,

where is cer-

tainie, and no

shadow of

change.

Pro. 23. 4, 5.

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Chap. 4. § 1. "ed being pricked, and the losse of their eyes if they cut it;
 "saith the learned professor of physick in *Padua*. And me-
 "thinks saith Mr Bolton, (from his hand I have it) our
 "monstrous fashionists both *male* and *female*; the one for
 "nourishing their horrid bushes of vanitie; the other for
 "their most unnaturall and cursed cutting their hair, should
 "every houre fear and tremble lest they should bring that
 "same noisome horrible disease in the haire (called the pli-
 "ca) upon their own heads, and amongst us in this king-
 "dome.

† 5 Is it the putting off the hat at a distance which lifts a
 man up? or the vain applause of the ignorant multitude?
 He must thank his money for that. It is ordinary with
 some to gaze upon a gilded post; It was, manners make a
 Man, but now according to the old complaint, Money^u.

† 6. Is it knowledge that would puffe us up? This were
 an empty conceit. We know, that, as in vessels, the more
 the liquor or matter of substance and worth comes in, the
 more the *Aire* goes out (it is the empty vessel that makes
 the noise:) so, the more we truly and indeed know, the more
 we are humbled in that we know. All my knowledge
 (and that all is but a little to that I know not) All separ-
 ated from Christ (which the more it is, the more it hum-
 bleth) will not advance me above the devil; nay, in re-
 spect of my knowledge, I am (if a creature could be) infi-
 nitely below him: I hold no proportion with him, none at
 all, but in my pride; that gives me some equalitie with
 that proud *Lucifer*, and makes me like him; In knowledge
 I am much inferiour. The Devil knows more then all the
 knowing Men in the world, and hath the experience of so
 many thousand yeares to help his knowledge; and yet it
 helps him not, but aggravates his judgement. And indeed
 how can a man reasonable think, but that that same gift,
 (suppose it knowledge separated from that, which St. Paul
 did onely desire to know) But that the same gift, I say, will
 prove unto him like *Absaloms* haire, it will be his ruine,
 which he hath used, abused rather against God the Giver of
 the

¹ Sic levit, sic par-
 tum est, animum
 quod laudis a-
 varum subruit
 aut reficit. Hor.
 lib. 2. epist.

¹ O namini vo-
 bis hi dantur ho-
 mores juven.

uphuerit xelud
 vivit is est, &c.
 Pindar. isth.

ode 2. iwi rivod-
 wox, tod xiv xiv
 xivons. Enrip.

ovst. 30.

(A rich man
 shall have ma-
 ny heralds)

the same; so fighting against Him, with his own weapons. Chap. 4 § 1.

† 7. Is it eminency of gifts or place that would make me think my self *some body*? This were but an empty conceit neither; For the higher any one is in place, the lower he must be in point of *office*, and *service* towards those that are under him. At the best, we are but *Stewards*, and the more betruſted we are, the greater will our account be, and the more expected, *what we have gained*. And can it be reasonably supposed, but that, That mans reckoning will be very heavy, who, the more power was in his hand, the more he put it forth in the oppressing the *meek* of the earth, making them to groane under him (which is but an exorbitancy of power, or at the best but to exercise it as a jaylour, turning the edge of it against the Lord, and His servants: And the higher God raised and honoured him, the more he suppressed goodnesse and dishonoured God; Turning his gifts, so bountifully bestowed, of nature, liberall maintenance, grace, all against the Giver, to the satisfying of his own lusts: for judgement causing oppression, and for righteousness a cry. Is it likely I say, but that mans reckoning will be very heavy "at this point?

Again, how unreasonable a conceit is it, That our Lord Christ, taking upon Him the form of a Servant for us, and humbling Himself so low as the Crosse, should yet, with patience, long endure a proud servant, lifting up himself, in the pride of his thoughts, before an humble, and for his sake, an humbled Lord?

And how unreasonable also and altogether unbecoming is it, That *Man*, poore filly man, should in all things seek himselfe, "hunt after his own repute, his own glorie, when as the Lord of Glorie coming down from Heaven to seek Man, that was lost, sought not his own Glorie? ^b

Certainly this is an iniquitie, which greatly provoketh, and hath been, and is accordingly punished; for hence it is, That the sword is upon the right eye and arme; hence it is, that a man, proud of his knowledge, is become blinde with light: proud of his vertue, is poyson'd with the *Antidote*;

Blown

¶ Num aliquem
oluptate ac de-
licis stercer ge-
mentibus undiq;
aclamentantibus
aliis, hoc non est
regni, sed carceris
eff custodem.
Vtop. Tho.
More.

¶ Isa. § 7.

משפט
משפט
זרה
זרה

¶ Ubi dicitur quod
non est puerum
ut puerum glorie
autem glorie
non est.
Ch. 1. §. 1. de falo.
trat. 5.

¶ Perceffigat.
Prov. 26. 27.
John 8. 50.

Chap. 4. § 1. Blown up with his Authoritie and height of his place and power, findes his *rise* hath proved his *downfall*, and his *ladder* his *ruine*.

Prov. 25. 17. Certainly for men to *search* their own *glorie*, is not *glorie*, it tends rather to ruine; examples whereof are written before us, as in Capitall letters: But of this before, and anon after.

† 8. Is it strength of Bodie, or comelinesse of parts? (which is the beauty of the same) Is it this or that, which makes us think better of our selves, then is meet? This also is but a false valuation, a vanitie ^d tossed to and fro. If our *strength* lift up our heart, it will be to our *destruction*. Which is to be considered; so is this also, *That, that is the true comelinesse, the best beauty, which a picture cannot expresse*; yet no cause we should be proud thereof: for the outward comelinesse, as it is Gods work, and hath His Stamp and Supercription, we must prize it, and put an honour upon it too; but I must not be proud thereof; what I dote upon, will prove my sorrow; and what I am proud of, my snare; *For the most part (as one notes) it makes a Dissolute Youth, and an Age a little out of countenance; though yet, if it light well, it makes Vertues shine, and Vices blush.* But, however; It is not a thing to be proud of, for it is as *Summer fruits*, which are easie to corrupt, and cannot last: We cannot say of it, I T I S; It may change, if not vanish, in a very short time, in a night: one fit of a fever, of feare, of sorrow, may in one night, so *quasse* up our *spirits*, that we cannot easily be known to be the men; witnesse a Noble-man in *Charles* the fifth his Court, as we read in *Lemnius*.^h

^d Prov. 21. 6.

^e Chron. 26.

16.

^f Lord Ver.

Essaies 43.

pag. 252.

Ibid.

^g Hist. of the
World 2 book
3. 4. &c. Pre-
face. p. 20.

^h Lemn. de com-
plex. page 147.

ⁱ Dr Sibbs. S.

C. p. 141.

“Oh, saith oneⁱ, That the creature should dare to exalt
“himselfe against God, who need not fetch forces from
“without, to trouble and molest us! if He let out the hu-
“mours of our body, or the passions of our minde against
“us, we shall be an astonishment or wonder unto others, a
“terror and torment to our selves: man in his best estate is
“but vanitie.

If we could reade our selves, and the principles we con-
sist

sift of; if we could look down towards our feet, and see Chap. 4. 5. 1.
what our foundation is, then, certainly, our plumes, our high
thoughts would fall flat down.

I remember how *Pliny* instructs the great men of the
earth, by occasion of a childe smothered in the wombe, with
the snuffe of a candle; "And thou, saith he, who art so
"proud, because thy blood is fresh in thy veins, and thy
"bones full of marrow; thou that art so puffed up, be-
"cause of some fulnesse, or some great estate false to thee,
"may't purchase thy death, at as low a rate as that childe,
"or lower; a rayson stone may choake thee, as it hath some
"others, so may a haire in the milke. He therefore weigh-
"eth his life in a right ballance, who truly considereth how
"fraile he is; so he concludeth a little chapter with a great
lesson^k.

It is a common Theame, yet worthy to be insisted upon;
for if we did know our selves to be but *men*, we should have
wiser and sadder thoughts; Therefore it is good to reade
our selves. Our vile body, and the foundation it stands on,
speaks out plainly that fall it will, we know not how soon.
I knew a man (saith^l St. *Aufine*) and one of a strong con-
stitution-too, his legge slipped, and with that slip, a joynt out
of place; so it laid him on the ground, and could not be cu-
red till he was laid underneath.

Sitting in a chayre, saith the same Father, is a safe po-
sture, but we know who fell out thence and brake his neck
(as we remember one did out of his bed, that retyring and
refreshing place). The case was extraordinary, for he was
full of yeares, and as full of sorrows; And the news of
the Arke weighed lowest; But it tells us the ordinary les-
son, "That death may meet us, when, and where we lesse
"look for it. A ^m *Summer parlour* seemes a safe place for
repaist and quiet; And a *brothers feast*ⁿ, hath no shew of
danger; And yet the hand of justice hath met with the sin-
ner at both these places; which tells us, That He, who hath
his breath in his nostrils, should not be proud, for there is

^k *Plin. Nat. hist.*
lib. 7. cap. 7 see
cap. 50.

^l *Aug. de Civit.*
21. 22.

^m *Judges 3. 10.*
ⁿ *2 Sam. 23.*

Chap. 4. §. 1. spare enough and in all places, at all times, and by the unlikelyest meanes to let it forth.

*Victor timere
quid potest? quid
non timeat. Sen.
Agam. Act. 4.*
I remember a proud Conquerour, demands in a bragge, *what he should feare*? And it was answer'd in a breath, *That which he feared not*; which he found true, for soone after, that he least suspected, damp'd his spirits, and quite put them out. What I feare not, and thinke not off, is likely soonest to fall upon me; As he is likelier to spoyle me in my house, which he hath mark'd out in the day time, Then that person, whom I am warned of before my doore, and whom my eye is upon.

*p Jam. 4. 14.
M. Aurel.
Ambr. p. 14.*
Oh, That silly man, should lift up himselfe in a windy conceit of that, *which is not*: who, before the next morning, may be laid upon his sick bed; and in a readinesse for the grave! what is our life? a vapour, saith Saint *Iames*; A *wind* saith another; "Not¹ one constant wind neither, "but every moment of an houre, let out and suck't in again; like the Dove in the Arke, *out* and *in*, *in* and *out*, and then never returns againe.

"Doe not our eyes behold, how God every day overtaketh the wicked in their journeys, how suddenly they pop downe into the pit? how Gods judgements, for their times come so swiftly upon them, that they have not the leisure to cry *Alas*. How their life is cut off like a threed in a moment? how they passe like a shadow? how they opened their mouthes to speake, and God tooke them even in the midst of a vain or idle word? And dare we for all this, talke so big, and lift up our selves in the midst of so great, and so many ruines? Now the Lord teach us to know of how senselesse, and heavy mettall we are made, and yet how easily blowne up with a little wind; They are *Mr. Hockers* words, in his 2. Sermon upon *Inde* page 547.

But rather then our hearts should be lifted up against God; we should pray unto God, That He would put us in *fear*, that we might know, and know in good earnest¹,

nest ⁹, that we are *but men*, wormes of the earth, dust and ashes, poore, fraile, corruptible creatures. All is contained in this word *Men*; one may be a learned *man*; another, a wise *man*; a third a strong *man*; a fourth an honourable *man*; If *learning* puffe him up, the consideration that he is a *man*, may abase his proud lookes; If *wisdom* make him proud (so true wisdom never doth) If he consider well he is a *man*, it will humble him; If *strength* make him thinke of himselfe above what is meet, let him know himselfe to be a *man*, he will thinke of himselfe as he is, and he will remember that *God was his rock, and the high God his Redeemer*. If honours lift him high, serious thoughts that he is a *man* will lay him low; but a *man*, like the first letter of a *patent* or *limmed booke*, which, though it hath large flourishes, yet it is but a *letter*^r. There is a pretty *fable* or *fiction*, call it what we will, so we observe the lesson which the *morall* yeelds us. Alexander, they say, had a little stone, which, being put into the ballance, would weigh down things of very great weight; but if dust were cast upon the stone, then very light matters would weigh down it. What doth this teach? said Alexander to his wife *Clarke*; The lesson is plaine, answered they, This stone signifies, The great Alexanders, Emperours, Princes, Potentates of the world; who, while they are, as they are, though no bigger then other poore men, yet they out weigh a thousand of them; but when they must dye, and dust is put upon them, then one poore man weigheth more upon the ballance then they. For a living Dog, is better then a dead Lion^r. A great lesson it is to know our selves to be but *men*: In our very best estate upon earth, but *vanitie*.

†. 9. Is it thy own righteousnesse that is so lovely, and doth so sparkle in thy eye? Is it that, which, like the morning dew, or the Sun beames on the mud-wall, so glareth? Yes, that is it. God shall strike thee thou *whited wall*; whar, because the *Sun* doth daine to cast his beames upon thee, gloryest thou, as if thou wert the father of those beames^r, thou did't produce them? Boast on, but all such boasting is vaine; glory in these sparkles of a false light, but this is thy

H h 2

judge-

Chap. 4. 5. 1:
 9 *vehementissimè agnoscat.*
Trem.
 Psal. 9. 20.

Advinc. p. 36.

Eccles. 9. 4.

^r *Perinde ac si
 paries radium se
 putare dicat.
 Cal. Insti. lib. 3.
 cap. 12. = scilicet.*

Chap. 4. § 1.

* Esay 50. *

* Prov. 25. 19

* Job 6. 17.

We are in Gods hand as the pen in the writers, he makes it, puts ink into it, directs it along the paper;

The pen doth nothing of it self, but blot and blurre.

Nothing properly our own but sinne. *Cal.*

* See the excellent Epistle of our Divines before *Luther. comment. Galat.*

See *M^r Hookers Disc. of Just.*

§ 02.

* *Disc. of Just.*

p. 494.

judgement from the Lord; *Thou shalt lie down in sorrow.* * Thy glory will be thy *shame*. Thy confidence is as in an *unfaithfull friend*, who in time of trouble will deceive, like a *broken tooth*, and a *foot out of joynt* *. Our own righteousness dealeth *deceitfully*, like the *streames of brooks*, when it is *hot*, and there is need of them, they are *consumed out of their places*; and we shall be *confounded* because we *bo-ped*. We never heard of any, that durst trust to it (I mean this *self-righteousnesse*) on their death bed, when they were making ready for their appearance, and knew themselves to be but *men*; Then, though before they were content to live in a righteousness of their own, yet they are glad to die in the righteousness of another ^a.

But to help us against this *monster* (so *Luther* calls an opinion of self-righteousnesse) pray we, that the Lord would rip up before us the foundations of our nature; shew us the *Rock* whence we were taken, and what an hard *rockie stone* the heart is, which no *ministerie*, nor *miserie*; no *braying in a mortar*; no *judgements*, though made sick with smiting; nor *mercies*, though made new every morning; none of all these can possibly break, can possibly mollifie. The consideration of such an heart would surely humble, if we could consider it *heartily*. I will conclude this in *M^r Hookers* words, ^b which are these. *It may seem somewhat extreame, which I shall speak, but let every one judge of it. I will onely make a demand; If God should yeeld unto us, not as unto Abraham, If fifty, forty, thirtie, twenty, yea, or if ten good persons could be found in a Citie, for their sakes that Citie should not be destroyed: but, ana if he should make us an offer thus large; search all the generations of men, since the fall of our Father Adam, finde one man, that hath done one action, which hath past from him pure, without any stain or blemish at all, and for that one mans onely action, neither man nor Angel shall feel the torments, which are prepared for both. Do you think that this ransom, to deliver men and Angels, could be found to be among the sonnes of men? The best things, which we do, have somewhat in them to be pardoned. How then can we do any thing meritorious, or wor-*

thy

thy to be rewarded? And so much to fortifie us against this Chap. 4. § 1.
monstrous conceit of *self-righteousnesse*.

In the last place, the strange judgements of God, upon
"the proud should be still in remembrance; how ^cHe hath ^dJob 4. 10.
"decked Himself with Majestie, and cast abroad the rage of
"His wrath; for, in effect, He selleth *Iob*, that so He doth;
"He doth abase the proud and bring him low, ^dWorms have ^dActs 12. 23.
consumed them; They have with the Serpent ^clicked the ^cDan. 4.
dust. *Nebuchadnezzar* is a great example hereof, so is *He-*
rod; He also, who was a great ^f*Mountain* before the *Luthe-*
rans, and quickly made a *plain*; He bent his hand against
the *Apple* of ^g*Goats-eye*, and he both commanded and armed ^g*Zech. 1. 8.*
that hand, which thrust forth the *Apple* of his: hereon a
story depends, which, for some reason, I relate not here; he
that can may reade it at large, or very little abridged (^h*Epi-*
^h*tomies* are, as the Noble Advancer saith, but *moses*, cor- ^h*Advanc. 2 p. 3*
"ruptions and cankers of Historie) by *Ofiaander. cent. 16.*
lib. 3. cap. 34.

But we may look into a place nearer hand, and a fitter
looking glasse for a woman, where we may see how the
Lord did retaliate those proud dames (*Esay 3*) proportio-
nating their punishment to their sinne, and to the severall
places, wherein they offended, verse 24.

Thus, childe, I have been more particular touching this
sinne; The causes, The workings of it, The remedies against
it, That in something or other, some instruction or other
may take hold and perswade with thee; That thou mayest
take heed of *pride*, and *vain glory*, (as all is vain that is in,
and of the Creature: That glory is not good) Glory belongs
to God, (Souls ⁱ have no sexes in the better part, *male* and ⁱ*Anima sexum*
female, they are both men) to man, shame and confusion. ⁱ*non habet.*
God will not give His Glory to another: if man do take it,
it will be his destruction. Thankfulness must be our return
to God for His blessings; whether of body, minde, or
goods. If they lift us up, we provoke God highly, fighting
against him with His own weapons, which will be as a
sword in our bones.

Chap. 4. § 1.

Consider again, by what hath been spoken, how true it is, and what reason there is for it; That the *proud*, the *fool*, and the *finer* are convertible terms through the whole sacred Scripture. The Lord make us wise by it, purge out all pride in self-pleasing and self-seeking; That in whatsoever we do, and in whatsoever we have, in all, and for all, we may give all the honour and glory to the onely wise God, to whom all honour belongs and is due. "Take heed of taking from God to set up thy self; put not that to thy account, which belongs to Him; take heed of *sacrificing* to thy strength, or parts; acknowledge that all the excellence of all thy actions is of Him. God is very jealous of His honour, and oftentimes leaves His people to feel their own weaknesse, because they honoured not His strength. "If the faculties of thy soul bring in willingly and plentifully, offerings unto God, say with *David*, (when so much store with much freeness was brought in by the people to build the Temple) *Now* ^{our} *God we thank Thee; for all things come of Thee, and of Thine own hand have we given Thee.* All things come of Thee, we give-back but what Thou gavest first. Without Thee nothing we have, and nothing we can do. This acknowledgement besitteth us, who have spent and cast away all our stock, and do sit now at the receipt of a *free-mercie*. And this *debasing* of our selves so low that we can go no lower, even to a *nothingness* in our selves, is farre from being a *base* thing: This abasement, if it be in truth and sinceritie, is an excellent grace, the very root of grace springing-up, and so setting-out and adorning the whole man, All the parts, powers, faculties, of all. But a root it is, which groweth not in our own soil: No: As every good and perfect gift, so this comes down from above. God gives it, and to such He gives it, (it is *Avila's* note) *Who digge deep in their own dung, taking up and rummating upon their faults and frailties; amongst those poverties and miseries is this precious jewell to be found: for prying narrowly thereinto, a man shall see cause enough not onely so be humbled, but even confounded.* And then he that before could not live with

^k 1. Chron. 29
¹⁴ 16.
Lige Cal. Inst. 2.
² 1. & self. 11.

110dmsy
Cal. Inst. 2. 5.
¹³ a.

^m *Spir. ep pag.*
^{201.}

with any body, no nor with himself in peace, can now live Chap. 4. § 1.
 with all the world, keeping the unitie of the Spirit in that
 bond; for he hath learned mercy, and judgement, and to
 walk *humbly with his God*. And this humble walking, is the
 very *note and character* of a good and holy man. It was the
 mark whereby the *Anchorite* ^a would have his countrey-
 men judge of *Augustine*, *Englands* supposed saint; "If, saith ^{a Beda lib. 2 c. 2.}
 "the *Anchorite*, he be *gentle*, and *lowly* of heart, he carrieth ^{reade our Jew-}
 "the yoke of the Lord, and offereth to you to carry the ^{ell 3. Art. pag.}
 "same: But if he be disdainfull and proud (so they found ^{186.}
 "him) then it is certain, he is not of God; you need not
 "regard him. Such a distinguishing qualitie *Humilitie* is.

O then be clothed with *humilitie*, let it come within thee
 as water, and like oyl into thy bones, it will soften and
 mollifie thee; It will make thee fruitfull, like a garden wa-
 tered from the clouds.; It will beautifie the whole outward
 man, setting it and keeping it in good frame, and order;
 The *eye* will be low, thy *speech* soft, meek and gracious, thy
gaze comly, thy whole deportment as becometh a Christi-
 an, exalting the dignitie of that Name, as pride doth folly;
 for certain it is, as was pointed at before; The more true
 grace comes into the heart; the more (as it is in the filling
 of vessels.) the aerie and windie conceits go out; The high-
 er indeed and in truth, the lower in our own appearance,
 the viler in our own eyes, and yet we are content to be more
 vile, that God may be the more glorified; The Trees of
 righteousness are just like that tree we reade of, whose root
 was just so much beneath the earth, as the top * was in
 height above it. The higher they grow up to perfection, the
 deeper they take root downward in * *humilitie*, considering * *Vingil. A. E. C.*
 they have nothing of their own but sinne, and it were foo-
 lish and impious to be proud thereof. I conclude this with ^{The higher in}
 that of the Wise man: * *Better it is to be of an humble spirit,* ^{vertues the}
then to divide the spoile with the proud: Better indeed; for ^{more lowly}
 with such an on, the *high* and *loftie* on doth dwell. So little, ^{in minde, &c.}
 (for it is little, which man can say or do) to the plucking up ^{*Isid. Pelusit. lib.*}
 this root of bitterness, which so defileth, and the planting ^{*2. ep. 151.*}
^{** Prov. 16. 19.*}
^{** Esay 57. 15.*}
^{1. 2.}
 in 66.

Chap. 4. § 2. in the contrary grace; that root of holiness, which so beautifyeth and adorneth.

§. 2. *Our darling sinne.*

The next sinne, which we should be armed against, I cannot presently name; that belongs to every ones owne heart to do, for I meane that sinne, which every man may more properly call *his iniquitie*; not, but that every sinne is properly ours, and we must own it, except that, which the diuell doth cast in (and that we make ours also, if we give it lodging, or suffer our hearts to brood upon it, as an hen upon eggs) every sinne, I say, is ours, for we have within us the root of all. But this is ours more peculiarly, our heart is more *endeared* unto it; it is its beloved sinne and darling corruption, as hardly parted with, as a *right eye*, or *arme*; such matter it hath in the soule, so it besets our nature, and so hotly chargeth the same; And then most likely it is, that sinne, which one calls, The *great* ⁹ *Enchantresse of mankind*, he means *sensuall pleasure*; for the most are bewitched with it; how have the *strong* *false* by it? It is that which makes the *wife* become *fooles*; Nay, it is folly in the *Abstract*; folly in *Israel*, and as one of the *fooles in Israel*; So we reade, where we read of one, that would drink the poyson of this Sorceresses cup; which, being first presented, infatuates a man (unlesse the watch within be the stronger) and gives him not so much time as to thinke *what do I?* and so having put out the light of a man, which is his reason and understanding, like some *murderers* I have read of, she kills with *embracings*; or if not so (but so it is) she sends forth man, that lordly creature, to feed on *husks*, among *swine*, such emptie things; or to give it the fayrest interpretation) she sends forth *man* (a wife and discerning creature, when he is himselfe) "to gather" *garlands* in the May-game of the world, whose flowers wither, while he doth discourse of "their colour, or is in gathering them."

It is likely, could we take but so much time as to aske, *what do I?* what is the bait I am now swallowing? That quiet and peace I am now forfeiting? what is the shame I am

⁹ Hist. of the World B. 2. chap. 4. sect. 13. pag. 239.

² Gen. 34. 7.

² Sam. 13. 13

¹ Omnis acies & quasi vigilia cogitationis obviatur. Aug. de civ. 14. 16.

¹ Amplexu strangulant Philete. Sen. ep.

See Hist. of the World B. 5. chap. 4. sect. 10. pag. 532.

¹ Ibid. 2. Book. 4. 6.

am now drawing on me? we would resist and thrust it from us, with as much earnestnesse, as *Paul* did shake the *viper* from his hand, and as we would a spider creeping up our breast. But she deales with man, as *Delilah* with *Sampson*, shee closeth his eyes first, then weakneth him; or rather, as the Philistines afterwards, they pluck out his eyes, and then they put him to the *Mill*.

Were it not, That just so, pleasure did first quite stupifie the judgement, and put reason out of office, so taking away our crown, & putting out our candle, it were not possible, that a reasonable creature, sad and serious in other things, should give his ^alife for his pleasure; his part in *Paradise* for his present satisfaction in *Paris*, yet so, we read, some have spoken, so we know some have done; for pleasure is deceitfull, it promiseth faire, but deceiveth, or changeth our wayes.

Every sinne, except one; *The taking of Gods Name in vaine* " (And yet nothing more common, though it hath no " profit to allure, unlesse the hate of good men, and Gods " curse be accounted an advantage, nor pleasure to intice, " for it satisfies no one appetite, except everlasting sorrow, " and hell dwell in our desire) every sinne I say, but that one, pleasure more specially, comes disguised and sophisticated, like a pill of poyson, guilded over, or a sugered cup, so it goes down sweetly, but it kindles a fire in the bowels, it tickleth the heart in the beginning, but frets and pricks it in the end: It is pleasure in the doing, sorrow when it is done ^b (And that is the best fruit that can be expected) Thence it is we reade of the deceitfulness of sinne: *The wicked worketh a deceitfull worke* ^d; *Deceitfull lusts*. And all this we know, and are as sure of, as we certainly know, That worm wood is bitter, and honey is sweet, it is not conceit only, but the nature of the thing it selfe, we know it to be so, in the issue, it will be so: universall experience hath so concluded it, and assureth us; That, as they say of the Scorpion, being taken into the hand, it will seeme to play about it, and make pretty sport by its wrigling, then suddenly stingeth to death; so pleasure, it will be bitterness, it will sting

I i

like

Chap. 4. §. 2.

x *Mind* *del*, *du*
 x *its* *temptat*.
Pl *t* *de* *educat*.
 y *Babyloni* *Sc*.
S *ac* *ion* *del* *de*.
de *de* *de* *de* *de* *de*
de *de* *de* *de* *de* *de*

Hom. Hym. in
Vin. p. 423.
Hist. of the
World. 2. B. 4. 13.
p. 239.

b *de* *de* *de* *de* *de* *de*
de *de* *de* *de* *de* *de*
de *de* *de* *de* *de* *de*
de *de* *de* *de* *de* *de*
de *de* *de* *de* *de* *de*

Chrysost. ad pop.
Ant. Hom. 15.

^c *Heb. 3. 13.*

^d *Prov. 11. 18.*

^e *Ephes. 4. 22.*

Chap. 4. §. 1. like a serpent in the latter end, and we know it will do, so when we are our selves; we know it, I say, as certainly, as we know that *coales* in the bosome will burn, and *pitch* in the hand defile, for it is the nature of the thing: And yet such is the distemper of fancy, and so it darkeneth, that we cannot judge *soberly* of things, we cannot consider them as they are; For sinne, coming so disguised, and upon advantage of our distemper, is much more plausible then vertue, and goodnesse; And meere falsehood, having a better outward appearance f, (at least more pleasing to such, who regard but the present) takes more advantage over us by subtiltie of Argument, and cunning perswasion, then truth doth: for our corrupt nature gives us nothing towards the entertainment of this, but very much for that.

^e *Ecce Hom. S.*
Basilii in Psal.
primum. p. 114.

And therefore the counsel is to be followed; *fly from foolish and hurtfull lusts*; There is motive enough, that they are youthfull, foolish, hurtfull; we must not come neare them; at the first encounter they strike at the *eye*. There is no parling with them, then we must come too neare. We must not be carefull what to answer; if we come to that, we come too neare. He that parleth with such an enemy, will yeeld at last; And then he that before might have given his enemy law, must now take it from his enemy. Its easier not to taste of this *cup* at all, then tasting not to drink s deep; easier to keep from the pits brink then to keep our selves from falling in; or, being in, from falling infinitely; it is hard staying down the hill, to refrain the minde in a precipice. It is easier to give a peremptory answer, then to stand out in continuall sollicitation. Every sinne, as well as that specially mentioned by the Apostle, Acts ^b 13. verse 10. is *easie* to corrupt nature, and being once committed, is more easily repeated, and pursued; The first act drawing on the second, the second the third, &c. still with more eagernesse towards satisfaction, but never attaining the same. A fall into sinne, is like a fall down a *ladder*, it is "hard to stop. A little fallⁱ saith one, in relation to a great "one, lieth as close, as doth the *Eve* to the *Holy day*. Where-

^g *utroque de missis*
de quibus supra
et de quibus supra
He that tips
of this sorceres
cup will drink
deep; it is a
wonder else
and a mighty
hand restrain-
ing. *Clem. Alex.*
Strom. lib. 7.
pag. 519.
in psal. 139.
ⁱ *Avila's Spir.*
epist. 13. p. 92.

by

"by we learn to withstand the beginnings, first assault or in- Chap. 4. 5. 4.
 croachment of this subtilt enemy. I will speak confidently,
 faith^k *Chrysoſtome*, though you will think it a ſtrange ſpeech;
 "We muſt be more circumſpect and cautelouſly wary,
 "we muſt more fortiſe and *immure* our ſouls againſt ſmall,
 "triviall ſinnes, ſinnes of no account with us, then we need
 "to do againſt great and mighty ſinnes: For theſe latter,
 "ſuch is the nature of them, and ſuch our natures, that, as a
 "ſick ſtomack, we turn away at the naming of them. But
 "our ſmall * and light ſinnes (it we may call them ſo, as
 ſo we may in compariſon, though in it ſelf, no ſinne is little,
 being committed againſt a great God and an holy * law)
 "our light ſinnes, I ſay, make us ſlack and * negligent,
 "we may do ſo, and ſo, is it not a very little ſinne, and
 "yet our ſouls may live? ſo we ſay, and ſo we do, not
 "conſidering how farre a little and a little may leade us:
 "We ſee much *folly* committed in *Iſrael*; *fornication* and
 "adultery both (in this the *Father* doth inſtance, as in ſome
 "more horrible ſinnes, but this to our purpoſe here) whence
 "had this uncleannesse its originall? From a very ſmall be-
 "ginning in our account (though nothing is to be ac-
 "counted a ſmall thing, which leads to great) A wanton
 "caſt of the eye, or a vain word, whereof we make no ac-
 "count. By all meanes withſtand the beginnings, immure
 "thy ſelf well againſt them, for the devil by inſentible de-
 "grees, will leade thee from very *ſmall* ſinnes to very *great*.
 Therefore we muſt firſt prevent all occasions and beckes of
 pleaſure; we muſt not go to ſuch * places, nor frequent ſuch
 company, where we are ſure to meet with her ſolicitations.
 If *Balaam* (I mean him, who layeth a ſtumbling block be-
 fore^m *Iſrael*) if he do but counſell onely and no more, and
 obtain ſo farre by his counſell, that theⁿ *occasion* be offered,
 ſo as *Iſrael* and *Moab* may come to an interview, that they
 may ſee each others faces, and be preſent at each others ſa-
 nate lovers: They ſeldome meet, but they ſinne together. *Feltham. Reſol. p. 103. præ-*
paratoria, & prænuncia Adul. &c. Tacit. Annal. 14. chap. 1.

* In Matt. 17.
hom 37.

* 2 Cor. 12. 12.

* *purp. ani. Levit. 5.*

* *Nihil eſt par-
vum in lege Dei,
ſed omnia ma-
gna: quia ma-
gnus eſt legiſtor.
ſic inſuperius ip-
ſius.*

*Leg. Hom. S.
Baſilii Tſol. 1.
p. 115.*

* *Non jam leve
eſt periculum ſi
leve videatur.*

* A golden
rule of Chry-
ſoſt. ad Pop.
Ant. Hom 15.
dñy nſtancie
apud &c.
Revel 3. 14.
* *Occaſion and
nature, are like
two inordi-*

Chap. 4. 6. 2. crifices; Then folly will be committed by Israel, there is no doubt of it.

He that doth not avoid *occasions*, what may be, doth, as I may say, *tempt o temptation*; he doth provoke his lusts & the devil to tempt him; he makes his own desires and suffers evil to be prepared, which is a great point of folly.

And if I must avoid *occasion*, I must avoid *idleness*, for It is the devils *occasion*; I must not sit slothfully at home, or walk negligently, when others are gone forth or else preparing for battell; if I would not sleep, I must not sit down. Idleness is the very *houre of temptation*; The devils *side-time*, when he carrieth the soul downward, and with ease. We must up and be doing; *Labour is the pickle of Vertue*, it keeps our faculties of body and minde sweet and fresh, as the pickle keeps fish and flesh, but hereof before.

But it may be we cannot possibly avoid the *occasions*; As it is said of *offences, occasions will be*; how then? Then we must avoid them, what is possible. It is a great *mockery* (but God is not mocked, we are deceived) to pray, *Lead us not*, when we leade our selves, *into temptation*, by making desires and matter of trouble to our selves; It is as if we should pray to the Lord to keep our house, while we leave *windowes, doores, gates, all open*.

Therefore in the second place, though I cannot alwayes avoid the *occasion*; yet alwayes I must look to my covenant, and the keeping the watch strong over my outward senses especially my *eye*, which is the *light of the body*. And I must be very carefull to look unto my *imagining facultie*, or *fascie*, for that hath great power to darken and put

giving the *occasion*, was as admirable every whit, as the rescuing of the three children from the fire; And this that we may avoid the occasions, the harbingers and spokesmen for sinne. Chrysost. *ibid.* 2. 2. Sam. 11. 1. *Lege Isid.* Pelus. lib. 4. ep. 2. 3. 4. & 12. 24. *Janua sunt os & aures; fenestra autem oculi.* Chrysost. Hom. 51. in Matt. lat. *tantum p[ro]p[ri]e sciam janua tuae, si vis esse securus, id est, legem Divini timoris, &c.* *Ibid.* Sed quoniam fragiles sunt nostrae vires nisi Deus, &c. *Ibid.* *epi tu narras quodamot[er] &c.* The eyes our guardians are first corrupted. We had better wander with our feet then with our eyes. Clem. Alex. *Ped. lib. 3. cap. 11. p. 1841.* *ἐν τῇ τῇ πνεύματι τῇ ἐν τῇ πνεύματι τῇ ἐν τῇ πνεύματι*

out

οὐδὲν ἀποκρίνεται
χρὶστος καὶ &c.

Chrys. Tom. 6.
pag. 598.

† Nescit anima
quando per istos
introitus suos in
greditur, super
eam id id vigila-
re debet, & clu-
dere omnes istos
introitus. Os nar-
rationibus san-
ctis; aures audi-
tionibus pie; o-
culos considerati-
one mirandorum
operum Dei;
mentem cogitati-
onibus occupare
coelestibus, &c.
Chrys. in Matt.
hom. 22. lat.
tantum.

The deliver-
ing of Iosiph
out of the
hands of his
mistresse gi-

Chap. 4. S. 2. told us, That the sense being left at randome; hath vanquish't and quite overcome all former resolutions, of vertue and patience; Therefore looke to those out windowes^d, and keep out from entring there; An enemy is better kept out then driven out. It is a point of wisdome, to make our selves strong against the first encounter: but a point of vanitie and folly, to open the doore upon his enemy, to try masteries upon the threshold. There is a kinde of honey (saith *Zenophon*) which works according to the degrees of comparifon; A little maketh drunk, *more* maketh mad, the *most* killeth. Beware of this little, it will draw on to the tasting of more, and if more, the working thereof will be very like this we heard off, deadly.

^d *Legē Chrysoſt.*
in ep. *Ad Rom.*
cap. 7. *Hom.* 12.

This letting in of this little, by the eye or eare, is like the letting in of a little thiefe by a little window, who opens the doore and gates, for the greater theeves to enter and to make spoyle. Looke we carefully to this covenant with our eyes, or else all former resolutions will be broken, for the eyes are *Panders* for pleasure, *Purveyers* and *Caterers* for lusts: As in some cases our eyes watch for us, so, in this case, we must watch our eyes.

2. And we must look well too, and keep a strong watch over our *imagination*: That is a gadding facultie also; and we must follow it with our best observation, as a mothers eye doth her little childe, which is newly out of her armes, full of action, and still in harmes way, so we must observe our fancy; That works day and night; when the eye is bound up, that is waking, and busily employed. This imaginative facultie is the souls first wheele, ever turning, and naturally to evill; and yet, as that moves, so the other wheelles stirre.

Object.

But it is said; That it is impossible to have command of the *fancy*. It is the old and common objection; few are *morally* able to apply themselves all the *day* to exercises becoming the *day*: And then when darknesse commeth, to command the fancie, to busie it selfe about that, which, according to rule, was done in the day time, impossible this.

It

Chap. 4. § 2.

^h *Claud. lib. 3.*

Præfat.

ἵνα μὴ ἰμῖται ἡ

ψυχή τοῦ νύκτιν ἰσ-

τά, τῆς αὐτῆς καὶ

καὶ ὅτι οὐκ ἐστὶν

ταῦτα.

Chrys. 8. in Gen

S. r. 6. a

ⁱ *Eccles. 5. 7.*

^k Close thy

eyes with

thoughts of

God, and His

goodnesse, and

thou shalt

have sweet

dreames, Thy

fancie shall not

be troubled.

Ch ysa. Ibid

ἵνα οὐκ ἐκλείπῃς

καὶ οὐκ ἐκλείπῃς

ἀπὸ τῆς ὁδοῦ σου

ἀπὸ τῆς ὁδοῦ σου

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out of order, as it is certainly out of place, for it will be in the belly too, still where the *brains* are. "The *Poet* ^k hath resolved the case long since, what we think on in the day, we drea^me on in the night. He that eagerly seeks preferment in the day, may perhaps think his bed the Court, and so sollicite the businesse in his sleepe. The fancy moves, as the dayes employment acteth it; As we practice in the day, we fancy in the night. If a man follow vanitie in the day-time, his fancy will represent it on the bed; But he whose practice is contrary, shall finde a contrary working. The Preacher ⁱ gives us a good lesson. "In the multitude of "dreames, and many words there are also divers vanities: "But feare thou God. If thou fearest God, thou needest not feare thy fancy, nor thy dreames; "Thou shalt not be a- "fraid yea thou shalt lye downe, and thy sleepe shall be "sweet ^k.

Briefly then and directly to conclude the Answer, we cannot, when darknesse comes, and we are closing our eyes, we cannot then determinate our fancy to this or that object specifically: This were a conceit and fancy indeed too light to trouble our tongue or pen withall. It is as impossible so to do, as to *preach sleeping*, as one made beleieve he could, and all beleevd him, who knew not; That preaching was a worke of a *waking man*. But this we say also, That we may so imploy and exercise our imagining facultie in the day-time, that the same facultie may relish and taste of the *dayes* employment. This is possible, nay it is not possible to be otherwise. Therefore, I say not, *we may*, but we must give all diligence to watch, and wake over our fancy, thereby to determinate it to good, which is possible, through Him we can do all things: for this determination makes such an impression, and sets, as I may say, a *Bias* upon the fancy in the day time, that accordingly it runs, when the outward senses are bound.

We allow for humane infirmities, and know, through grace, they are dispensed with; And we may grant also, what the Philosopher hath said and concluded: *If a man could*

Chap. 4. §. 2.

" From sinne lighting upon our thoughts, it is impossible: from making a nest there, or hatching, that we may do, and are charged so to do. We must keep our heart from resolving and saying,

content. *Bp. And. p. 190.*

" Vos scelerum admissa puniatis; Apud nos & cogitare, peccare est: Vos confusos timetis; nos etiam conscientiam solam. *M. Minut. Pal p. 25. lib. 3. in fol.*

Suummum praesidium Regni est iustitia ob operatos tumultus, & Religio ob occultos. Card. de sap. lib. 3.

" Incentiva vitiorum statim in mente ingulabris, & parvulos Babylonis allides ad Petram, &c.

Amer. lib. 2. ep. 18. p. 216.

" Succubi inen-

mischiefe or vanitie, and so we shall weave the web of our own sorrow and shame. Therefore we must watch over our thoughts, if we regard our *peace*, whereof *watchfulness is the preserver*. They may make a through-fare in our minde, they must not get entertainment nor lodging there". And that we may be afraid to think before God, what we are ashamed to do before men, we must consider, first,

I. That we have to do with an holy God, who specially sees the heart, and requires puritie there; It is our spirits with whom God, who is a spirit, hath most communion with all; " And the lesse freedome we take to sinne here, the more argument of "sinceritie, because there is no Law to binde the inner-man, but the law of the Spirit of Grace, whereby we are a law to our selves. But on the contrary, the more way we give to wicked imaginations, the more we shew, what our actions would be, if we dared"; for if we forbear doing evill out of conscience, we should as well forbear imagining evill, for both are alike open to God and hateful to Him; And therefore oft, where there is no conscience of the thought, God gives men up to the deed.

The chiefe lesson then is this; As we desire and expect to have communion with God, we must adresse our spirits before Him; we must be pure not in body only, but in heart also; nay we must be in our measure pure and holy as He is, if we look to see Him as He is.

We must consider withall; That our unclean spirits, make us like that Spirit, who, though he commits no corporall uncleanness (some tell us of sexes in divels, or assumed by them, and of their filthinesse that way) yet he is called an *unclean spirit*; And as he is, he is called, which tells us, That the uncleanness of our spirits and hearts, as it is the greatest defilement, so it doth make us most like the divell. And therefore if this unclean spirit, or our selves have stirred a *sinke* in our soules, we must not stirre it more by our imagination, but, as we use to do, when a sink is stirred, we go into a sweeter room; so we must remove

our

bi. Zanch. de oper. Dei lib. 4. cap. 16. Aug. de Civit. Dei lib. 15. cap. 2.

our thoughts, and take off our imagination, from stirring and puddering in that filth. And thus we may do, by finding it some sweeter, more cleanly and befitting work. It is certain, that the imagination hath a power, if it be put forth (but that requires an other power) to raise it selfe as swiftly, and as quick (which is the excellency of it) to heaven, to the high and great things there, as it will descend to hell, though it be a naturall descent, to those black things there: And it is certain too, that *hopes on high*, will lead to thoughts on high; The noblenesse of the soule, and thoughtes thereof, and of great things prepared for it, will remember our imaginative facultie of noble work, of high and weightie considerations.

If our affections be indeared to any sensuall delight, they will drown our fancies therein: and on the other side, our fancies, quicke and nimble though they be, yet will they move heavily, and die in their excessive motion to the things below, if the soule be taken up with the Love of the best things. And this leads me to the last thing, which is a more speciall and soveraign vertue, to help and fortifie our soule against her sensuall appetites; I meane such helps which reason can suggest. I know if the Eye of the Lord awe us; Job 31. if destruction from God be a terrour unto us; if the *spirit* of holinesse comes into the heart, then the work is done.

2. In the last place then, because our imagination hurteth, and betrayeth our succours within, by false representations, and by preventing reason, usurping a censure of things before our judgements try them; whereas, the office of imagination is, to minister matter to our understanding to work upon, not to lead it, much lesse to mis-lead it; sith, I say, our case is so, and so depraved our facultie is; we must take great heed, and give all diligence, "That, (as one excellently adviſeth) we suffer not things to passe suddenly " from the imagination to our will, and affection; we must aske advise first of our judgement (That is the light, and eye of the inward man, and we must pray for the inward anoynting) whose office it is to weigh things in the bal-

Chap. 4. §. 2.

lance and so to discerne. This judgement doth acquaint the minde to ballance reasons on both sides, and to turne backe the first offers, and conceits of the minde, and to accept of nothing but first examined and tryed.

There is a sicknesse of fancy, and there is no way to cure it, but by advising with judgement. We shall (as *Saul* in another case) account the wayes of sinne and death, even the shedding our own soules blood, in the pursuit of our own appetites, and the libertie to satisfie the same; All this we shall account a *compassion*, if judgement do not come betwixt our imaginations, and will. The tumults, and distempers of the soul, though they rage in silent darknesse, would be in a great measure quieted, if summon'd before strength of judgement and reason.

* 1 Sam. 23.
27.

Soules Conf. p.
284.

Therefore when any desireable object, presents it selfe to our imagination, and solicites for admittance, we must not open before reason and judgement have done their office: We must take off our selves, upon what ground we entertain such a conceit; whether we shall have the same judgement, after we have yielded to it as now we have? and whether we will have the same judgement of it in sicknesse, and death, and at the day of reckoning, as we have for the present? That which is of it selfe evill, is alwayes so, at one time as well as another: if the time will come, when we shall think those things to be vain, which now we are so eagerly set upon, as if there were some great good in them; why should we not thinke so of them now, when as the reforming of our judgement may do us good, rather then to be lead on with a pleasing errorr untill that time, wherein the sight of our errorrs will fill our hearts with horrors and shame, without hope of ever changing our condition.

Think we hereon, before we have swallowed the bait: It is of speciall use to awaken the soule, and to stirre up reason, cast asleepe by over-powring lusts, and Satans charmes; of great use it is to scatter the clouds, through which things seeme otherwise then they are, that so we may discerne and judge of things, according to their true and constant nature.

Is it a known and noted story; That a great Command- Chap: 4. § 2.
 er being ready to perish with thirst, delivered up himself
 and his command into his enemies hands for a cup of drink;
 who, so soon as he had quenched his thirst, had these words,
For how short a satisfaction, have I forfeited all my former con-
tentments! The morall of it is as well known; It seems to
 imply thus much; That he did (as we all are ready to do in
 desireable things) suffer the thing he desired, to passe too
 soon from the imagination, to affection; and he made
 choice before his Iudgement had done its office; and there-
 by lost the command of himself. But indeed, though there
 is use in it, yet in this case, it doth not presse home, nor is it
 full to the purpose; for, if we should suppose Kingdomes
 in one scale, and a dish of water in an other, we know
 which would weigh down so low, that it would be great
 folly to make the comparifon.

But now again, if we shall but consider, how dependent
 a creature man is, (which doth engage his service to his God)
 and to how weak supports his life is beholding, and that he
 is, in his best estate, but vanitie, and that his *Crown* cannot
 help or ease the *head-ach*, nor can all the *pomp* and *glory* of a
 kingdome refresh his fainting spirit, which yet (as the case
 may be) a dish of water may do: In this case I cannot tell
 whether a dish of water, though it be dearly bought, may
 yet be well purchased with a kingdome.

Satan might speak true, *All that a man hath will he give for*
his life^a. And had there bin no more but an earthly & tempo- ^a Job 2.
 rary blessing lapt up in *Esaus* birthright, *Esau* had reason'd
 well. *I am at the point to die, and what profit shall this birthright*
do to me^b. But the extremitie was not so (which is very ob- ^b Gen. 25. 32
 servable) he was short spirited, all for the present. The eager-
 nesse of his spirit, and his slighting the blessing. (*he despised*
his^c birthright.) presented it so: And besides, there was an ^c Verse 34.
 heavenly blessing wrapt up in the earthly. And therefore
 this example of *Esau* comes home, and presseth to the quick;
That we follow peace with all men, and holinesse, without which^d ^d Heb. 12.
no man shall see the Lord^e; looking diligently, lest any root of bit-
ternesse

Chap. 4. § 2. *terneſſe ſpringing up, trouble us, leſt there be any fornicatour or prophane perſon, as Eſau, who for one morſell of meat ſold his birth-right.* This preſſeth home; and therefore from this example, we muſt, before that things paſſe from our imagination to affection; now that pleaſure ſolicits for admittance, we muſt thus reaſon; we do, in hearkening unto it, adventure more then a temporall contentment, though what can countervail that damage? In yeelding here and giving admittance, we may bring in a *Worme*, which will never die: If then judgement do its office, it will reaſon “thus; Here are a few *bitter-sweet* pleaſures, and here is an “inch of time, in this vale of teares to take them in; I know “not how ſoon my day may ſet, perhaps I may ſuddenly “ſink down as others have done, even in an eager purſuit “after a ſhadow (my preſent ſatisfaction) and ſo, at once, “die twice; but ſooner or later, long it cannot be, (there “is not much ſpace in an inch or ſpan of time) long it cannot be, before I go hence, and ſhall be ſeen no more; And “then, when I go hence, I enter into eternitie (the thought “whereof ſwallowes us up, as a drop in the ocean) where I “ſhall meet with *everlaſting burnings*, a *periſhing for ever*; or “with pleaſures at Gods right hand for evermore. Shall I “then (ſo judgement reaſoneth) preferre a ſhort ſatisfaction “on (which will leave in the ſoul a very ſad farewell) before an ever ſpringing fountain of glory, and everlaſting “bliſſe? A few *bitter-sweet* pleaſures, and theſe laſting but “a ſpan or inch of time, at the longeſt, before unmixt and “unmeaſurable joyes through all eternitie in thoſe glorious “mansions above? So our judgement debating, thus concludeth.

What then is this fading, periſhing, and at length tormenting contentment unto me? It is but like a flaſh of lightning before everlaſting fire. Carnall joy is like the crackling of thorns, ſoon out like a lightſome flaſh, but ſpiritually joy is like the light of the Sun; what then is this poore, ſhort, and at length tormenting pleaſure unto me? When ^d Luſt hath conceived, it brings forth ſinne; and ſinne, when it is finiſhed, brings forth death.

^d James 1. 15.

death. *The world passeth away, and the lusts thereof, but he that doth Gods will abideth for ever.* Chap. 4. § 2.
 * 1 John 2. 17.

Thus farre in the discovery of this sinne also; The spring of it we know; The issues therefrom are as discernable; how to stop it at the spring head, commands our care and diligence; if we be wanting at this point, our heart will wander after our eyes, and then we shall be carried like a ship in a tempest without a pilot, or like a colt that hath slippe his bridle: All will be out of frame within, and then nothing can be in order without. There will be a *winking* with the eyes, and a *speaking* with the feet, and a *teaching* with the fingers: for, wickednesse is in the heart, and the mouth will be an *open sepulchre*, much corrupt communication will proceed from thence; But to them, who maintain their watch, all will work contrary: They will be framed to an orderly and sweet comportment; They shall have command over themselves, and their desires shall be made subject to an higher Law of reason and true judgement; They shall not rule but be ruled and commanded.

The summe of what hath been said may be thus gathered, and put together; Pleasure is a great Enchantresse; at the first encounter, she charmes our senses, therefore we must be the more prepar'd against her; first, we must avoid all occasions; they are the *beckys* of pleasure, and *panders* for lusts; especially we must avoid *idleness*; it is pleasures *pilow*, the houre of temptation, the devils tide-time. An unemployed life is a burden to it self, and vexation; It is like the Dead sea, or a raging sea, raging rather. We must make a covenant with our eyes, they are also caterers for lusts; and watch our fancy, finding it work suitable to so noble a faculty. We must remember, That the *Father* of *Spirits* hath communion with our spirits, if *after Him* kept pure and holy, like a room perfumed and prepared for such an entertainment. But if unclean, then like that house, which was empty, swept, and garnished for that spirit, who is most unclean, though he commit no corporall uncleannesse. And this our uncleannes, which so debaileth man that noble Creature,

Matt. 12. 24.

Chap. 4. § 2. ture, happeneth by the sicknesse of the fancy; The way to cure it, is to go to our judgement for counsell before we suffer our thoughts to passe from the imagination to the affection; This is the summe.

I adde; we all hunt after pleasure, and strive after peace, we would finde rest to our souls, and satisfaction therein; This is naturall to us, though nature can never hit on the right way, that leads thereunto. If we follow the bent and bias of nature, we shall seek the *living* among the *dead*. But now tread we the paths of holinesse, of righteousness, they

Prov. 3.

"are the wayes of pleasantnesse, all those paths peace &. Certainly were the beauty of holinesse discovered unto us in

1. Esay 40. 3.

"we should mount up with wings of *Eagles*,^h we should "run after it, and not be weary, we should walk and not "faint. The straitnesse and wearinesse we finde in these wayes is caused through our indisposition, and untowardnesse to those wayes, through our want of giving *all diligence*.

* *ἐμπροσθεν τῆς οὐραίας*
καὶ μὴ πάλιν, &c.

Enip. Orest. 23.

A vain conceit

to think of do-

ing great

things with

little pains.

καὶ παρὰ τὴν φύσιν.

Δυσπραγματολογία.

Ad Pop. Ant.

H. 19.

ἡ ἐμπροσθεν τῆς οὐ-

ραίας καὶ διακρίσεως

φύσεως καὶ ἀπορροφῆς

Chrysost. 161d.

* It is the conclusion of all that are truly wise, *That those great and insuperable difficulties that we usually pretend to meet with in the way that leads unto vertue, and godlinesse, are rather vain pretences, want of heart, sloth, and litherness (as St. Chrysostome in many places, specially in his 19. Hom. to the people of Antioch) that is, meere want of courage and resolution, then difficulties really hard and insuperable. We see saith he, what your wonder-workers can do, what strange feats: They will run upon the ground like a wheel circularly; They will run up and down a rope with as much steadinesse as another in plain ground. They will cast up swords like Tennis-balls and catch them again with the like ease; yet stranger things he tells of, and all attained unto by diligence and custome, provoked by a little gain.*

What then, saith the same Father, can we think the way or practise of vertue and holinesse more difficult? and the end of that way to have lesse gain, and peace? overcome we the stubbornnesse of our *Will*, gain that; winde up our selves to a resolution (*we cannot by our own strength*) choose

choose we the wayes of holinesse; give we all diligence to walk in those paths, then we are assured, customs will make our paths easie, and pleasant, and at the end we shall have peace. Chap. 4 § 3.

The conclusion then is, Awake thy soul, give all diligence, and with the same diligence keep thy heart, for out of it are the issues of life. Ponder the path of thy feet, and let all thy wayes be established ^k. ^k Prov. 4. 23. and 26.

§. 3. *Profis.*

3. The other great *Enchantresse* of Mankinde (so I finde them coupled in the forementioned place ¹) is *profis*. A ¹ *Hist. of the world* lin 2. chap. 4. § 13. p. 239. It *jades* a man, and tires his spirits out in an eager pursuit of that, wherewith he can no more fill himself, then a coffer with knowledge, and a bag with grace ^m. ^m You must And yet he layeth out his pretious stock of time and parts in his eager pursuit this way; which is, as if a man should furnish forth a chamber in a Through-fare, where he is to stay but a night, and neglect to provide himself of a Mansion in the citie, where he is for ever to dwell. not account that the chief riches, which you can put in a purse. *cl. m. Alex.*

This is our folly, the chain of darknesse over our heart; That spirit of infirmity with which we are bowed down, so as we will weary our selves in the wayes of vanitie, though we finde our selves hungry and faint, as the beast, under their idols, and as the Smith working them with the strength of his arm; or if we think our selves filled, it is as with the East-winde, or ashes instead of bread; when we awake (for now the deceiptfulnesse of riches hath closed the eye) we shall be hungry. And it is not possible to be otherwise, for the heart turned from the Creatour to the Creature must needs be empty, there being a vanitie upon it; And being removed from the onely and eternall Good, it must needs be like the needle, shaken off from the pole-starre, in an unquiet trembling condition; Like a *meteor* still in agitation, and doubtfull suspense ⁿ. The way then to fill the heart, ⁿ *as in the original* Luke 12 29.

I. I

and

Chap. 4. § 3. and to quiet it, is, to point it heaven-ward, where is Rest and Satisfaction.

And this consideration may help to cure us of this spirit of infirmity, which clings us together that we cannot look up, to wit, that God hath summed up all our happineſſe in Himſelf, as the drops in the Ocean; All our ſtreams of comfort come from that Sea, and muſt return again thither; If we have Him, we have all, if we want Him, we have nothing. Here our comforts lie ſtrangling and divided, ſome in this thing, and ſome in that; we go to the coffer for ſome, and to the table for other ſome, and yet we are not ſatisfied; but in *Chriſt* theſe comforts are united, if we have Him, we have all; But God we cannot have, nor is it poſſible to feel how ſweet he is, while we feel a ſweetneſſe and ſatisfaction in the Creature, and are *feasting* thereon. It was a good answer, and of great and high uſe, which one made, being asked where he found God, *There I found God*, (ſaid he) *where I left the Creature*. This is all I intend here, whereby to fortifie us againſt the deceitfulneſſe of riches, which
 • weary, but ſatisfie not. I do not take this to be ſo proper to my ſcope, and in ſome things, which would fall in here, I have preſented my ſelf elſewhere in the preface to the firſt part.

• *Faigant, nec
ſatiant tamen.
Buch. in Pſal.
73, verſe 7.*

Hitherto of ſuch inordinate deſires, which are not properly paſſions, but proceeding from our opinion and fantaſie, our judgement and reaſon being put out of office, and expoſing us to the full ſway and power of our paſſions; whereby it doth appeare, That we are not in greater danger in the hands of any, then of our ſelves; And therefore great cauſe to pray; *Deliver us from evil*, That is, our *ſelves* from our *ſelves*.

• *Quis eſt impro-
bus ille? Libera
me à meipſo, Do-
mine.*

I come now to our *maſter-paſſion*; The ſubduing of it, is like the taking in of an *Arch-rebell*; It is the *leader* and *maſter* of *wiſſe*, then which nothing doth ſooner and ſo immediately deforme Gods image, and ſometimes deface it utterly. This is,

§ 4. *Anger;*

§ 4. Anger.

Chap. 4. § 4.

A very strong motion from very weak reason. It fills our house with smoke ^q (well compar'd thereunto) that we can see to do nothing in it; nay more, It deals with us, as if one should cast the master out of his dwelling, and then set fire on his house: or, as if an intemperate scold, (it is Mr Bol-
 "sons comparifon") should juttle a reverend Iudge out of his place, and there to take on in her talkative and scurrill manner. Just so will this absurd passion, usurp and domineere over judgement, not giving reason leave to interpose a word; whereby it comes to passe, that the man loseth the rule of his own spirit, and so becomes like a *Citie without walls*; or like a ship without *stern* and *pilot*, exposed to windes and tempests in the midst of a furious sea. This man must needs be at a losse, and make shipwrack of his wisdom and discretion and all, so as his discreet friend cannot recover him again till he hath more command of himself, for if one should repaire him and deliver him to day, he will need the same help to morrow, for he will suffer wrack again by the storm of his passion; *If thou deliver him, yet thou must do it again*. So we have heard how blustering a passion this is; and what raiseth the winde, viz. that we are disposed unto it, by weaknesse of spirit, for the weaker any one is by yeares, or by sicknesse, the more subject unto it, as *children*, *old persons*, or *sick* (so universall experience hath concluded) or by overtendernesse or nicenesse of minde. Therefore the wanton delicate persons are very testy, very petty matters will trouble them, a spot on their garment; a bird, a dog, a glasse. It puts me in minde of a delicate person, who, being Master of a feast, condemned his servant to be eat up of the *Lampreys* for breaking a Chrystall glasse; whereupon the poore boy falls down at the Emperours feet, who was entertain'd at the feast, requesting onely this favour, that though he knew he must die, yet he would not suffer his Master to make him meat to fishes, which are mans meat, whereto the Emperour yeldded, causing all the *glasses* in the house to be broken before his face, and then throwm

^q *Hom. ad. 10.*
 Anger is like a
 smoke, it dar-
 kens reason,
 makes a very
 wise man a
 fool, and so do
 unreasonably.
Achilles speech.
Hom. Iliads 18:
 "Direct. p. 98.
Leg. Chryss. in
Gen. hom. § 3.
 "Prov. 25. 28.

"Prov. 19. 19.

"Seneca de ira.
 lib. 3. cap. 10.

"Non vis esse
 iracundus? ne sis
 curiosus. *Ibid.*
 cap. 11.

Chap. 4. 5 4 into the fish pond where the boy should have been put; I mention this to assure us; That none are so imperious, nor more abuse their power, then your delicate persons; one haire lying out of order will more disquiet them, then a disturbance in a Commonwealch.

There is another fruit of this weaknesse, and that is an un-govern'd tongue. A great make-bate, disturbing our own peace, and the peace of others. It fomentes and stirres up anger, and provokes more wrath: It makes the spirits keen and eager, so as words, cut like a razour, being whetted, as the Bore its tooth, in its own foame. *There is a little spark of fire before us, It is at the pleasure of our mouth to make more sparks, and so kindle it to a flame; and it is at the pleasure of the mouth, to cast water upon it, to spit it, or to tread it out.* So in point of debate and contention, the fruits of Anger; It is at the service of the tongue, to kindle the heat and the fire yet more and more, and it is in the tongue to quench and put it forth. He that hath power over his tongue, shall strike at the very root of this passion, and go neare to cut the (² fibres) the very small sprigges or hairens thereof; The wisest of Philosophers (if Aristotle was he) tells us; That *Anger serveth as a weapon to vertue*; It may well be, but then this weapon must be in a wise mans hand, who can command himself and his anger, for such a man can be *angry and sinne not*: otherwise anger is a weapon of a strange nature; for, we do *manage* other weapons, and this doth *manage* us; our hand guideth not it, but it guideth our hand; it *possesseth* us, not we it. So we have heard what a weapon this is, or rather, how domineering a passion. We have heard also, what *exalteth* this *folly*; It is *weaknesse*; The remedies are answerable, whereby to get strength, and fortifie our selves against it.

That person is seldome overcome of *anger*, who can take some command over himself in such things, which yet, we may think, do little concern that passion; but yet they do very much. For the reason why a man hath so little rule over himself in a passion, is, because he had so little comd

man-

7 *Vtrumque in*
me.
αὐτοῦ τὸν οὐδὲν
πῶς, αὐτοῦ τὸν οὐδὲν
αὐτοῦ τὸν οὐδὲν
Chryost. in Gen.
de David &
Saul Hom. 3.
p. 1049.

** Salvia de gu-*
ber. lib. 2. p. 71.

mand over himself, when he was out of his passion: or rather, for so shall I speak more properly, because he carries himself, as one in a passion alwayes.

I have often thought on those words of Saint Paul; *All things are lawfull for me, but all things are not expedient; All things are lawfull, but I will not be brought under the power of any.* What is this to the subduing of this passion of anger? very much; for he that can check-himselfe in things lawfull, will not easily exceed in things unlawfull. I have known some, who would not reach their hands to a dish, or cup so soone as they might; they would abridge themselves, and take of from that *eagernesse* of spirit, we are subject unto: So they could keep themselves from coming under the power of the creature, and more able, by using this fitting command over themselves, to carry themselves *calmely*, and *temperately*, in the *puzzell* of businesse, and *tempest* of humane life. He that carries himselfe as in a passion alwayes, we must looke to see him sometimes in a phrensie, when it would become him, to have most command over himselfe. He that cannot temper himselfe in lawfull things, will run ryot in unlawfull.

This is a point of speciall consideration; it takes of from nicenesse and weakenesse of spirit, which sharpneth very much the edge of anger^b. I have read of one, who would put a letter up into his pocket, not breaking up the seale; which yet he knew full of news, but could not answer till the next morning; And such a letter, saith he, I know some would have broken open with their teeth, if with their fingers they could not have done it so suddenly. He doth instance in other points of abstinence, and perswades to them, and concludes thus. "That man cannot easily abstaine from things forbidden him; who takes his full libertie in all things, which are not forbidden him."

This requires our consideration, for there is more in it, then ordinarily is conceived. But suppose a man now in his passion, what shall we say to him then? nothing, it putteth him out of his precepts quite; we must stay till he be so-

^b Plut. Mor. de Curi.

Tayd kawalvra-
on dia to spia to
milion is wista
d'egytos illos.
Clem. Alex.
Pud. lib. 2. cap.
1. p. 109.

Chap. 4. § 4. ber, unlesse we can binde his hands. No sound counsell can come in, while fury is going-out. "As in a tempest (saith ^{* In Afr. Apost.} *Chrysofome*) while the Searageth, and there is tumult ^{cap. 7. Rom. 17.} "and trouble; words are vaine. If we will waite their "season, we must stay till there be a calme: So here, we must stay till the storme of anger be over. This puts me in minde of a very pretty observation from *Phi. Melanch.* which is this.

His little daughter was sent on an errand, and staid beyond her appointed houre, which moved the mother not a little; so much, that she said, she would pay her daughter, that she would. The father heard all, but as his manner was, said nothing; went to the doore, and there he sat, expecting his daughters return. Presently after, home comes the gyrl. Now daughter, said the father; you are too blame, you have stayed too long, and your mother will be very short with you, for so I heard her threaten. I preethee, childe, what wilt thou say to thy good mother now, for she is angry? The childe answered simply ^d and like a childe; *nothing for sooth*.

^d *Simpliciter
liquo sententia
dicebat.*

This answer pleased the father very well, and he made very good use of it, for this was his maner: When he observed men marching in the rage and roare of their passion, and upon the spur, then he stood stock still; When he heard them casting-up their words, from a very corrupt stomach, and calling-out, as if their tongues were their own, they might use them as they listed, then was he all that while mute as a fish; making good use of his good childes answer, *nothing for sooth*. And this nothing, effected something; for by this *patience* in That excellent servant of the Lord, he brake the violence of his adversaries impatience; so saith *Camera*: who writ *Mela. Life*. It teacheth us how to carry our selves towards men, carried in a *passion*, To *say nothing*. But now for a man in a passion, if he be teachable, this, which follows, may instruct him.

[Pag. 81.]

It is a hard matter to stop our course down an hill, and it is as foolish to course there, so is it a point of difficultie to refrain

refrain the minde in a *precipice*^f; But yet some have found it possible; I say then, if a man could refrain himself, and give unto his minde (as is used in horfmanship, and wherein the old Britaines, saith *Caesar* 8, did by experience and custome much excell) the *shortest stop or turn*. As thus; if he could refraine his hand, or his word, when it is going out, and behold himself in a glasse, before he strike or speake: And then after the heat were abated, which would quickly be, reflect, as before upon his posture, so now upon that he was about to do, I say, if he would do but thus, it would be a great preservative to prevent the next fit of his feaver. "We read of one^h, who, being very angry, and having his "arme lifted up to punish his offending servant (over whom "masters at that time too lawlessly abused their power) be- "thought himself very seasonably, and of what he was do- "ing, to stayd the blow, but kept his posture; then beheld "himselfe in a glasse, to see how like a foole he stood; But he discern'd more then so, that he stood, not like *George on Horsebacke*, though that is menacing, but more like a mad-manⁱ, "with his hands up, mouth drawn aside and foa- "ming, eyes sparkling, countenance pale and much de- "formed; at the sight whereof, he dismissed his servant, and "corrected himselfe, and so was better advised for after- wards. I dare say, it would calme the hastiest man living, if he would look himself in a glasse, when he is angry and in a rage (but it is a point of patience) that then he might behold his impotent, and unmanly behaviour, how it dis- figures, distorts and deforms him; It would help also, if, refraining his minde in such a distemper, he would reflect upon that he was (in that transportation of minde) about to do or might have done; if he can reflect upon it, he will see clearly, That it was much better for him, because he tooke leisure of more consideration.

Of all things, which admit delay, there is nothing, that receives more advantage by it, then our *passion*, nor hazard, then our *repentance*. It is certain, what *repentance* gaineth by admitting no delay, *anger* loseth, our *peace* and *quiet*; yet

deale

Chap. 4. § 4.
Advant. p.
242.

et per quotidiano
et exercitatione
in declivi et præ-
cipiti loco inveni-
tas equos susti-
nere. *Caesar. Com.*
flexibilem esse
ad naturam auri
proximè accedit.
L. Ver. de Aug.
Seneca de Ira.
lib. 3. cap. 12.

Arnob. lib. 7. p.
6. 7 in fol. Lat.
de Pru. Dei. cap.
5.

Chap. 4. §. 4. deale we here cleane contrary; for where we should not consider, (not whether we should repent or no) there we do; and where we should consider, there we do not. There is nothing, that can work us more sorrow, then this; nor more advantage, then if a man would suspend his actions a little, and arrest nature in her passionate march. A little time would do it, and blunt the edge of anger, as the saying over the alphabet, saith one, the Lords Prayer saith another^k. But if we gaine not some leisure and time here, for our better proceeding, we shall for our repentance^k. *Phocion* advised well to hinder the Athenians from a present resolution upon the hearing of *Alexanders* death; News came that *Alexander* was dead; And the Athenians would, the same night, meet in Counsell, and determine things: Forbear till next morning said he; if *Alexander* be dead so day, he will be dead so morrow. Be not so hasty, this businesse will admit some houres delay, and we shall proceed much more warrantably.

i D. G.

^k The end of passion, is the beginning of repentance.

Feib. Ref. 8.

Plut. Mor. de

Ira,

It is very applicable here; we must not proceed hastily in any thing, for that is to proceed in a passion; if it be a fault, we are about to punish, it will be a fault anon, and too morrow, and we shall be better able to discern it, and to helpe it. We may do nothing while we are angry; for then we will thinke we may doe any thing. He must not loose the power of himself, who hath an other under his. He had need have all his wits about him, that comes to drive out folly; and to understand himselfe very well, that would direct another. It is the wise mans lesson; *The discretion of a man deferreth Anger*. It is a point of wisdom to subdue betimes, the first beginnings of unruly passions, which else, like an ill nurtur'd childe, will grow head-strong (here we should meet with the tongue again:) And this is by giving a check and stop to our selves, so giving time for reason to enterpose, and to aske this question only, *What do I?* For want hereof, we observe men dealing unreasonably with senselesse things, falling foule upon them, misusing the poore beast also, that doth better service in his kinde, and sheweth more obedience then man doth. *But very Imperious and domineering*

PROV. 19. 11.

ministering over children and servants; for our spirits (as was said) *beir as intemperately, and raise as great stormes in our little ponds, as great persons do in their great seas*¹.

I passe by them, who are so furious upon the Oxe, the Horse, and the Asse, the poore Sheep also, all which do after their kinde, but he that misuseth them, doth against nature. I have nothing to say to such, their folly may correct them. But when a parent is correcting his childe in a passion, this may check him, if he take so much time as to consider; That he is a childe, and his own, so is its fault also; This will stop his eagernesse: but of this in the first part. So also when I am angry with my servant, this may check me; That though I may be bold with him, or her, being my servant, yet not so bold as to shame my selfe, or hurt them. Did not he that made them make me? Have we not both the same masters over us on earth? and would we not be used kindly, and gently by them? And have we not all one Master in heaven? and would we not all finde mercy there? Yea, but he is thus and thus, and doth so and so, and so often he hath provoked me? I must check my selfe now with this, and it will surely calme and coole my spirit; *how much, and how long, God hath borne and forborne me*; And can I be impatient now? The long suffering of the Lord is salvation: It was salvation to *Saul*, waiting till he became a *Paul*; so was it to *Peter*, waiting till he went out; To us, else we had been, before this, consumed: Marke this, and enlarge thy meditation upon it; I, it will be a meanes to frame upon thee that ornament of a meeke and quiet spirit, which, in the sight of God, is of great price: for if I can say to my selfe but thus much; how long suffering hath the Lord been to me ward? I cannot be short, and eager spirited toward my brother. I cannot say more, which is more pressing and availeable to subdue my passionate spirit, and to gaine that constant and comfortable temper, which resembles the highest region of the ayre, where there is still a perpetuall serenitie, and peace. Lastly, are they the wrongs, and unworthy usage from others hands and tongues, that have put me out of the possession of

Chap. 4. §. 4.
1 Vide dominum
servientem in
servos, &c.
Flavius cosdem,
&c. Lipsi. de
conf. lib. 2. pag.
15.

See the first
Part. chap. 4.
sect. 12.

¹ Chrysost. in ep.
ad Rom. cap. 8.
Hom. 14. pag.
206.
² 1 Pet. 3. 15.
Rom. 2. 4.

Chap. 4. §. 4. my selfe? or are they crosses in my estate, that trouble and disquiet me? Then thus I must check my selfe, By looking narrowly into my selfe, and up to an higher hand, as the children of wisdom have done; I must remember the ten thousand talents; There is nothing that can be thought of, of more force to win upon a passionate spirit, and to frame it to lowlineffe, lovelineffe, calmenesse, and unpassionate- nesse (which is the cement of societie and sweet converse) nothing, I say, of such force as these considerations; First, of Gods all disposing, over-ruling hand, who is so good, that He would suffer no evill to be, were He not so power- full, that out of the greatest evill, He can extract the great- est good.

Secondly, The riches of His mercy, that forgave ten thou- sand talents; And should I flye at the throat of my fellow servant for a few pence? Thoughts hereof will frame us to a settled reposed estate, and an unpassionate spirit. But the remedy of remedies, the most certain and excellent remedy, whereby to shoare-up, and underprop the soule against the shakings, and impetuous blustering of this weake but *impo- tent* distemper, which bloweth hard, and boasteth great things; The best remedy I say, is, To addresse our spirits before the Lord; To look to Him, who rebuked the winds, and Seas, and they were still. We may say of this fiery ex- halation, as is said of the tongueⁿ (a fire too, and angers first^o weapon) But this unruly evill can no man tame: we must then pray, and in our *prayer* *pray*, that is, we must pray *earnestly*, we must wrestle and weep in our prayer be- fore the Lord; That He would hold in our spirits, calme and meeken the same. We are taught of God, to love one another, saith the Apostle, we are so indeed, saith the Fa- ther; For no man can teach it, and if God teach not, we shall flye off and all to pieces, like an unserviceable piece of *Ordinance*, before we are discharged. We shall bite and de- voure on another. Vpon every occasion, we shall flye out into sparkles of heat, like the *sonnes* of the *coale* as one speak- eth, which if you blow, it will sparkle in your face, behold then

^a James 3. 8:

^o *Prima semper irarū tela male- dista sunt; Et quicquid non possumus imbecilli, optamus i- rari: Salvo, De Gub. lib. 3. pag. 21.*

p. 209. v. 20. c. 17. a. 17.

Jam. 5. 17.

then, how great a matter a little fire kindleth. We may allude here to what we read, spoken of the Leviathan; Chap. 4. 5. 4.
 "An angry-mans breath kindleth coales, and a flame goeth Jam. 3. 5.
 "out of his mouth. But if God meekens the spirit, if He Job 41. 21.
 humbles the heart, all this fire will be quenched, or, if not so, yet so kept in this fire shall be, that no burning lamps, no sparks shall leap out; I meane, nothing shall be done or spoken, which may kindle wrath: but much yeelding there will be, much forbearing in the spirit of meeknesse, as we learne by the example of Abraham; who yeelds unto the younger, rather then difference shall arise. And the true sonne of a gracious father will yeeld, not to Abimelech only, but to the *Heardsmen of Gerar*, though the place shall carry a memoriall of the contention there, and injury done to *Iacob* there, the taking from him that, which God and nature makes common; yet rather then there shall be any contention, *Isaac* yeelds, and accepts of an apologie or defence afterwards, though never a word thereof true. And this is meeknesse, and patience indeed mildly to yeeld, not to superiours only, against whom, perhaps, we cannot stirre and be safe; but to yeeld to inferiours, such we would have disdained (as *Iob* saith) to have set with the dogs of our flocke. This is a point of a meeke spirit indeed. And this is a spirit of Gods own framing, even His, to whom these two things do of right belong; To *subdue iniquitie*, and *pardon sinne*. Marke it; Chap. 30. 1.

The Lord, He it is, who subdueth every distemper of the soul, which vexeth there; and pardons all the iniquity therefrom, casting it, as into the *bottoms of the Sea*; therefore to Him we must seeke. I conclude with the wise mans lessons. Micah. 7.
 "The heart of the wise teacheth his mouth, and addeth 18, 19.
 learning to his lips. Pleasant words are as an honey-combe sweet to the soule, and healeth to the bones. He that is slow to anger is better then the mightie; and he that ruleth his spirit, then he that taketh a citie. Prov. 16. 23.
 24.
 Verse 32.

I know, That, before I came off from this point, I should have spoken more concerning the tongue, and the govern-

Chap. 4. § 5. ment thereof. But the subject is so large, and so largely handled; That we cannot say a *little* of it.

It is, me thinks, observeable; That he, who wrote a
Drexelius. booke thereof, was a whole yeare (so himselfe saith) be-
 thinking himselfe, what to call his booke, which (if I re-
 member) he was ten yeares in composing. At the length he
 intituled his booke *Phaeton*, and we know what is faigned
 of him, as we do know, what was the originall of that fi-
 ction: But the Title fits very well, and the Spirit gives
 good warrant to it; *For the tongue is a fire, a world of ini-*
quitie; it defileth the whole body, and setteth on fire the course
 of nature, and is set on fire of hell. Great cause to look unto it,
 & to guard it well (as nature teacheth us) with all our care.

^a Jam. 3. 6.

But he that can master his passion, and this *master passion*,
 can master his tongue also, that is supposed: For the tongue
 (as we heard) is but angers first weapon; And if we can
 binde the strong-man, we can spoile him of his weapons,
 that's out of question, for it is first done. I will say but this
 then (for I have spoken to it before in the first part) It is the
 wisdom of a man to see *himselfe speake*; That is, well first
 to observe the way his tongue is travelling in, That he
 may be sure and certaine, that the way is safe. Remem-
 bring still (what was said too) That a man hath false more
 dangerously by his tongue, then he hath by his foot.

1. Part.

§ 5. Of Censure.

I would charm the tongue here, before I leave it; but so
 it is hard for man to do, nay impossible; yet I will lesson it
 in point of *Censure*, which is a bold libertie the tongue takes,
 as if it had ^a patent for prating, or had received another edict,
 that all the world should be taxed. The lessons are these,

^a R. 1. Demonol.
 lib. 3. cap. 1.

^b Caput inter
 nubila condit.
 vide Scal. Poet.
 lib. 5. cap. 3.
 pag. 524.

1. Take no evidence from *heare-say*; It is the greatest li-
 ar in the world. Report will fully the whitest name upon
 earth, and when it hath done, and you would finde the au-
 thour, you cannot, he walks as undiscerneable as if he had
 his head in the clouds ^b. Report nothing upon bare report, espe-
 cially nothing touching any ones good-name, which, the
 purer it is, like a white ball, the more sullied with tossing.

2. Where

2. Where thou wantest certaintie, judge charitably, the Chap. 4. § 5.
 best; and leave that thou canst not know to the *Searcher of hearts*. Indeed sometimes a mans out-side, actions, words, gestures, do make an easie and plain *Commentary* upon the heart; we may expound the heart by them. There is a speaking with the feet, and a teaching with the ^c fingers: The or- ^c Prov. 6. 13.
 gan or instrument of speech is the tongue, What can the ¹⁴
 feet speak? What can the fingers teach? why, the feet can speak, and the fingers can teach, what is in the heart: Their commentary is so plain, that a man may read, *forwardnesse is there*. But now when a mans actions, his meaning and intent are of as doubtfull construction as some old Characters, worn out and decayed; Take we heed now, that we reade them not according to our sense, unless it be most agreeable to charitie. It is a good rule; ^d *We must shew all the fa-* ^d *Amplius, sunt*
vour that may be; We must stretch out charities mantle as *facile*,
 wide as we can, that is, *as wide, as heaven is wide*, saith ^e *Chrysostome*, and we must note it. We are bound to give ^e *in vultu approp-*
 the fairest and most candid interpretations of actions and ^{quor} *proprie vocis no-*
 meaning as possible may be. It is *Mr Perkins* rule, and but ^{quor} *in Acta*
 the rule of charitie, *Be as tender of a mans meaning as with his* ^{Apolt. 21.}
eye, so of his actions, as perhaps he did not so, as it is suggested; ^{Hom. 44.}
if he did it, then not with a minde to do me hurt; or, if with that
purpose, then by some temptation, which might have carried my
self too, and upon a worse evil. Still deale tenderly we should
 with our brothers Name, with his Conscience, with his
 meaning, as tender of all this we must be, as we are of our
 eye, or of a glasse of Chrystall.

3. Speak well of the dead, or nothing at all; It is for such
 to trouble them, that are at rest, who are of his generation,
 who did pursue his brother with the sword, and did cast off all pi-
 tie, and his anger did tear perpetually, and kept his wrath for
 ever. Mark well how sadly and confidently *Job* speakes ^{Ames 1. 11.}
 touching the securitie of the dead; mark it, I can but point ^{Job 3. from}
 to it. And learn we may something from the devil, when ^{13 to the 20}
 he feigned himself *Samuel*; That it is no point of *Civilitie* to ^{verfe.}
disquiet the dead. ^{1. Sam. 28.}
^{15.}

Chap. 4. § 5. 4. No, nor to disquiet those that are absent, in conjuring up their names, for they are dead to us, and cannot speak for themselves. Stay a little till *Mephibosheth* can be heard to tell his own tale, he will prove himself as sound at the heart, as he is lame in his feet, and *Ziba* shall be counted as he is, a *Devil*.

5 If the name of thy neighbour be in question and thou canst relieve it by a word, and that word but the very truth; Take heed now, Let not that pretious name of thy neighbour faint and die under thy hearing for want of a word, thy speaking what thou knowest, and standest bound to speak by the bond of charitie. If thou shalt be faulty in this point of charitie, it is a *privative* censure.

I keep the chief lesson last, I take it from a rule in *Herauldry*, this it is,

* Joh. Guil.
display of *Her-*
rauldry. pag.
163.

6. All * Animalls born in *Armes* or *Ensignes* must in blazoning, be interpreted in the best sense, according to their generous and noble qualities; if a fox be the charge of an *Escutchen*, we must conceive his qualitie represented to be *wit* and *cunning*, not *pilfering* and *stealing* &c.

† James 5. 11.

m 2. Sam. 1.

I may finde bad qualities in the King of beasts; I must in blazoning take the most noble; Then much more in blazoning my brothers *Name*; I must finde-out his good qualities. So the Apostle with *Iob*, *we have heard of the patience of Iob*; not a word of his *impatience*. And observeable it is, how *David* fills his mouth with *Sauls* m vertues; But how if my brother have not one good qualitie? I must not think so; not, that any one is so buried under the rubbish of his own and *Adams* ruines, but some good may be found in him, if with the Chymist, we would set the fire of our charitie on work, some good might be extracted; for, as there is some rubbish in the best of men, so there is some *ore* too, something of *God*, some good in the very worst; doubt it not, while thou canst see a poore woman pudgering in the dust-heap, and finding some good there. And let this teach us, how we deale with our brother, not worse then with a dust-heap (I hope) pick-out his good and let go the bad.

But

Chap. 4. § 6.
*Multos dominos
 habet qui unum
 non habet.*

1 John 4. 18.

1 Eſay 12. 2.

reade Edmunds
 upon Cæſars

Comment. p. 17.
 & p. 38. 39.

* Exanimatus
 metu. Turn.

A man that
 had his eyes

covered to re-
 ceive his death,

and uncovered
 again that he

might receive his
 pardon, was

found ſtark
 dead upon the

ſcaffold. Char.

chap 16. p. 69.

* Fear is worſe
 then the thing

feared, as is
 proved by

the communi-
 cation of Cyrus

and Tyganes.
 Xenop Cyri. ſed.

l. 3. p. 192.

† Furor iſtius
 minus amov. Tacit.

Annal. lib. 11.

* Joy and ſorrow have a contrary working, but being immoderate they
 drink and quaffe up the ſpirits quickly and ſometimes ſuddenly. † Oratio ſine malis, avis
 ſine alis. ‡ Si nihil em arum nihil erarem. § 1. Chron. 22. 29. ¶ 1. Chron. 28. 3. p. 5 meus af-
 ſellus meus; ſo ſeror quocunque ſeror.

the heart ſteer'd aright, by the interpoſing of judgement and right reaſon. Our *Affections* ſet at libertie, are like a child ſet looſe, and left to himſelf, which will cauſe our ſhame and our ſorrow both. To inſtance; our *affection* of *fear*, not ordered and pointed right, will make us like a Roe before the hunter, or like a leaf ſhaken with the winde: The Apoſtle ſpeaks much in one word; where *fear* is, there is *torment*, &c. It ſlayeth without a ſword; *Thy* ^b *ſlain men* are not ſlain with the ſword, nor dead in battell; How then were they ſlain? (for it is not proper to ſay, ſlain with ſa- mine) with *fear*; that ſurprized them before the battell, and did the part of an executioner before the ſword came: Such an aſtoniſhing affection *fear* is if not fixt upon Him, whom onely we ſhould *fear*. The like we may ſay of *Loved*, *Joy*, *Sorrow*; if not plac'd aright, but immoderately ſet upon the Creature, they will *ſwallow* us up, as a ſhip in the quickſands. In a word; The exceſſe of our affections do cauſe the greatneſſe of our afflictions.

But contrary; when our affections are well ordered, they are the *winde* of the *ſoul*, carrying it ſo, as it is neither be- calmed, that it moves not when it ſhould; nor yet toſſed, that it moves diſorderly: They are the very wings of the ſoul; *A prayer without them* (ſo we may ſay of any other performance) *is like a bird without wings*; *If I cared for no- thing* (ſaid Melancton) *I ſhould pray for nothing*; They are the *ſprings* of all our ſervices to God; we are dry, cold and dead without them; They ſet the ſoule and heart on worke, and then we ſeek the Lord. *David* had prepared much for the houſe of his God, and the reaſon was, which himſelf gives; *Be- cauſe I have ſet my affection to the houſe of my God*. We are as a dead Sea, without our affections, and as a raging Sea, if they exceed the bounds; And exceed they will, if they are not held in order, by His voyce, who ſaid to the Sea, *Be ſtill*.

They

They are, as it is said of the body, like a curious instrument, quickly out of tune, and then we, as quickly, have lost the mean, between too much and too little. They are just like moyst elements, as *Aire* and *Water*, which have no bounds of their own to contain them in, but those of the vessell, that keeps them: water is spilt and lost without something to hold it; so it is with our *affections*, if they be not bounded by the *Spirit* of *wisdom* and *power*. And if so, they will answer all Gods dealing to His children; As He enlargeth, so they are enlarged; as He opens, so they open; if evils threaten, the more *fears* fixeth where it should, and then feareth no evil *ridings*^b; The more tokens of displeasure, the more *sorrow*; yet ordered not without hope, not a sorrow swallowing up the heart in despaire, but a godly sorrow putting on to obedience. These well ordered *affections* put the soul into a futable plyableness, that they answer the Lord in all His calls; to joy when He calls for it; to mourn, when He calls for that.

^b *Fears* hath torment when it is out of place, but if placed right upon God, it quieteth and calmeth the heart, it makes a man fearelesse; his heart is fixed trusting in the Lord, Psal. 113.

But this sweet harmony and temper in the *affections* is never, but when the Lord sets them in tune, and keeps them so; when His Spirit watcheth over ours (which should be our prayer) for then, look how many *affections*, so many *graces*. Love is turned to a *love* of God; *joy* to a delight in the best things; *fears*, to a feare of offending Him more then any creature; *sorrow* to a sorrow for sinne. And this is the main and chiefe help to bound and order our *affections*, even to look up to the Lord, that as He hath planted them in the soul, He would order them so there, that they may tend to Him and for Him. Other rules and considerations there are, which may help some thing to calme our *affections* as followeth.

I. Let this be a standing rule; *Nothing deserves our sorrow but sinne, and the losse of Gods favour by sinne*. It is seasonable at no time (I speake of some exceeding that way, for man must not have (if it might be) an *Apathie*, he must not be without *naturall affection*, like a stock moved at nothing; no, This is the commendation of a true Christian, That he

Chap. 4. § 7. hath strong affections, but through God, he is mightie to command them) It is (I was saying) seasonable at no time, but at our *prayers* and with our *instructions*, saith *Chrysostome*. It is pitie, that such a *sweet* and fruitfull affection, should, like water, run-out to *waste*, should be spilt upon that, which cannot profit.

ἰδὲ τὴν αἰσθητικὴν
καὶ παρακαλετικὴν
Ad Colos. Hom.
12.

2. Nothing commands our *fears* but God: and if we keep to Him, He will be our *Sanctuary*; if it be removed from Him, we shall *fear* every thing.

3. We must use this world, but as if we did not use it; use it, but enjoy God. In the one is changeablenesse and vexation, in God is no varioufnesse, nor shadow of changing. The world and things of it, are but the cisternes of comfort; they quickly emptie and dry up; God is an ever springing fountain.

4. Many things will command our love, and must have it, but we must hold it under command, and to its rule; *In God, and for God*: we must equall nothing unto Him, much lesse account of any thing above Him. He will have no cor- rival: that which we equall with Him, will prove our snare; that which we honour above Him, will be our shame and sorrow.

5. There are some times, when there will be some *flushes* of joy, some exceeding that way; as it is hard in any passion of the minde to keep just measure: But there is never more need of watchfulnesse then at such times. It was a fit season for the Father to be at his Sacrifice, when his Children were at the Feast. I have observed times of feasting and merriment strangely crosted; to call back the heart, which would soone forget, if not loose it selfe: and to teach man to *fear* at all times.

In such cases as these, such thoughts as these may help to *allay* the over sweetnesse of our contents, as thus to think; Now I could sing for joy (for we give no time for Calvish mirth) others there are, who at this very time do sigh for heaviness of spirit; and groane under heavy pressures^k. As a member of the body, my *passion* of joy must be moderated

with

^k Hic nuptias,
ibi planctum,
Eccl. Hier. 21.
22. lib. 2. °. pag.
247.

with my *compassion*¹. I will speake in *Hirons* words, they are to this purpose. "There is a wedding in that house to day, and there they are merry; with them I should rejoyce: In the other house there is a *funerall*, a beloved yoke-fellow, or a deare childe is carrying forth to buriall, there are sad hearts we are sure, I should weep with them: for this is to be like minded, to be *compassions* with others, as members of the same body. I must think again; I know not how soone their case may be mine: *Mirth* and *sorrow* have their turns, and I know not how soone, they may exchange with me. As I shall let my heart loose in the one, the lesse command I shall have over it in the other: As my sensuall contentment shall dilate and expand my heart; so will sorrow compress and shrink it up: If my heart be as light as a feather in the one, it may be as heavy as a stone in the other; it was *Nabals*^m case. Let me ever finde out something even in the midst of my mirth, Christian-like to *leaven* it; so I may more likely finde something in my sorrow to sweeten that also.

Chap. 4. § 7,
1 Remember
my bonds.
Colof. 4. 18.
Legit Chrysost.
Calamitas illius
fides pulsat qui
alioyū calamita-
tibus non mo-
vetur.

1 Sam. 25.

The maine and principall lesson is, That we sawce our earthly joyes with godly sorrow; so should all our worldly sorrow be mixed with spirituall joy. We must not let earthly contentments take up all the roome in the heart; for then sorrow, when it comes, will look for the like freedome, commanding there, and stopping up the least cranny for comfort to enter in at.

So much to temper and moderate our mindes in the sudden flushes of joy.

There is a more constant running out of our affections, in a more constant tenour of earthly things, which some at sometimes may finde; if so, and our affections are enlarged beyond their bounds, such like sad and sober thoughts as these may call them in, if they take place.

Is my estate prosperous? And do I over greedily seeke, or highly esteeme, or intemperately joy in the comforts, which prosperitie affords? Let me think now, that the wicked have these things too, and more abundantly, and

Chap. 4. § 7. Gods dearest children often want them. And what are they, that my heart would close withall? *Nothing*, for nothing they avayle in the day of wrathⁿ; when we most need them, they stand farre from our help.

Trem:

* Breve & momentaneum,
quod delectat,
eternum; quod cruciat.

p. 81. d. 1. d. 1. m.
p. 81. d. 1. d. 1. m.
Tom. 5. Ser. 33.

Are they pleasures my heart would relish? let me consider, they are but for a moment, but the torment of sinne is everlastingⁿ. Have I contentments on every side? peace round about? all things as my heart can wish? Then I must stirre up, and quicken my self the more; standing waters gather mud and dirt; wines not racked gather Lees. I must suspect my way, that it is not right; for *in the world ye shall have afflictions*; we have our Masters word for it, and that is as much as the earth and heavens have for their continuance. Can I expect two heavens? all contentments here, and pleasures for ever more hereafter? can I expect to triumph in heaven, and yet not to performe any worthy service in the Lords Battell upon earth against His and our enemies? Can I expect a *weight* of glory, when I go hence; and no *weight* from the crosse here? Can I think it reasonable, that the *Captain* should beare all the brunt, and endure all the hardnesse, and the Common souldier endure nothing? These considerations and such like, may give some *sharp taste* to *allay* the *lusciousnesse* of our contentments, that we may not *over-joy* our comforts.

§ Discontent. 7.

We are as prone sometimes to overlook our blessings also, and overgrieve our crosses; when our minde is overshadowed with *discontent*, that great disturber of our peace and quiet.

It is an unreasonable passion, what else to call it in propriety of speech, I know not, but this know; it makes a man complain, he knows not for what; and to quarrell with his estate, be it never so good: Like a thorn in the foot, or an arrow in the side, it makes all places and conditions uncomfortable. It puts a man out of conceit with his own estate (which a wise man thinks the best) and into a good opinion of an others condition be it farre meaner; for what matters

it,

it, what my condition be, if to me it seems bad; if so, I must needs walk most unquietly with my self, and most unthankfully towards God.

Those sonnes of *Eliab* enjoyed no small privilege, but yet that seemed nothing unto them: *Egypt*, where they served in clay, and brick, was now esteemed farre beyond all, when their present discontent, like dust cast into the eye, had taken from them the sight of all their good things. They are a sad example to us, that we murmur not as they did; and it tels us also, how unreasonably a discontented minde will reason.

It was an answer worthy our marking, which a servant gave touching his master; he was asked, *What he left his Master doing?* I left him said he, seeking out cause of complaint, many blessings standing round about him the while; it is the case and manner of many, and it is (saith the same Author) as if a man should seale up his hoghead of good liquor, and drink that which is fowre, and hurtfull. Thus disquieting an humour discontent is; the remedies against it are,

First, that we suffer not our minde too much to fix upon our grievance, for this were like a foolish patient, to chew the pill, and then we shall so much taste the bitterneffe of one crosse, that we shall discelish the comfort of twenty blessings.

2. It is good to look to those below us: It is certain, no mans estate is so happy, but, if his discretion be not so much the more, he may finde something in it, which would fowre all; nor is any mans condition so low, but he may finde something which will sweeten the meaneffe of it; Thus then I may reason,

I live not so high as others do; nor am I acquainted with others temptations: Great gates give room enough for great cares to enter in at; I am sure great temptations. I am not so rich as others; nor am I disquieted with their cares and feares: As the rich have advantage of the poore in possessing, so have the poore advantage over the rich in parting. I carry not that pomp and state, which he or she do,

Chap. 4. § 7. who ride in their coach; nor perhaps am I in so mean a condition, as he that drives it. I have not so much ease, as he or she who sit in their *Sedan*, (and yet that you cannot tell, for some bodies sit there, that have *little ease*) but this I am sure of, that in respect of bodily toyl, I go at more ease, then they who sweat at so unbecoming and beast-like a burden.

*2. dicitur de pignoris
a re dicitur de pignoris*

*2. dicitur de pignoris
Luc. Cy-
mici. p. 813.*

*Leg. Clem. Alex.
p. 3. 11. p.*

185.

*undecim dicitur
p. 3. 11. p.*

*Corr. de Lazaro
conc. 1. lege Di-*

od. Sicul. bib.

lib. 1. 2. a.

*1. Dr. Sibb. So.
Conf. p. 172.*

I have not anothers velvet; nor their fare, nor their ease; nor have I their *stone*, or their *gout*; I *must set one thing against another*, it may much quiet me. And thus farre the Heathen have carried us by their false light, for to this purpose they have reasoned the ease, and so satisfied themselves in their present condition; we shall reason more like Christians, if we speak as we are directed by him, who was taught in the School of Christ.

"In all our grievances let us look to something that may comfort us, as well as discourage: look to that we enjoy, as well as that we want. As in prosperitie God mingles some crosse to diet us; so in all crosses there is something to comfort us. As there is a vanitie lies hid in the best worldly good; so there is a blessing lies hid in the worst worldly evil. God usually makes up that with some advantage in another kinde, wherein we are inferiour to others. Others are in greater place, so they are in greater danger; others be richer, so their cares and snares be greater: The poore in the world may be richer in faith then they. The soul can better digest and master a low estate then a prosperous, and being under some abasement, it is in a lesse distance from God. Others are not so afflicted as we, then they have lesse experience of Gods gracious power then we. Others may have more healthy bodies, but souls lesse weaned from the world. We would not change conditions with them, so as to have their spirits with their condition. For one half of our lives, the meanest are as happy, and free from cares, as the greatest Monarch: that is, whilest both sleep, & usually the sleep of the one is sweeter then the sleep of the other. What is all that the earth

"can

"can afford us, if God deny health? and this a man in the
 "meanest condition may enjoy. That wherein one man
 "differs from another, is but *title*, and but for a little time;
 "death levelleth all. There is scarce any man, but the good
 "he receives from God, is more then the ill he feels; if our
 "unthankfull hearts would suffer us to think so. Is not our
 "health more then our sicknesse? do we not enjoy more
 "then we want? I mean of the things that are necessary;
 "are not our good dayes more then our evill? And yet (so
 "unkindly we deale with God) one crosse is more taken
 "to heart, then an hundred blessings. We should consider,
 "God doth not owe us any thing. Those that deserve no-
 "thing should be content with any thing. We should look
 "to others as good as our selves (as well as to our selves)
 "and then we shall see it is not our own case onely; who
 "are we that we should look for an exempt condition from
 "those troubles, which Gods dearest children are addicted
 "unto?

The chief help then of our discontent is, to look up to a
 supream hand; The Heathen also by their glimmering
 light, could discerne how vaine it was to strive against the
absolute prerogative thereof. We must not quarrell with that
 condition, which God sees fit for us, for that were to blame
 His wisdom, who gives no account of His matters; and
 in so struggling we make our hands the stronger.

The humbled and meekned spirit, that can resigne it
 self, submit and wait under Gods Almighty hand, shall be
 lifted up in Gods good time. In the mean time, having
 knowledge of Gods excellencies, and his own vilenesse; He
 looks upon mercies, and counts himselfe lesse then the least
 of them: He looks upon *afflictions*, and under the greatest
 can say right humbly, *It is Gods mercie I am not consumed*.
 Are his pressures many, he sees mercie in it, that they are
 not yet more: Sees he little light of comfort? he praiseth
 God he can see any at all: nay, discerneth he none at all?
 yet he stayeth himself upon his God and submits.

Yea, but how if this person, now under the rod, is not
 perswaded,

Chap. 4-57.

* I can be abused
 Phil. 4. 12.

If we can once
 take out this
 lesson, it will
 bring with it
 such a Christi-
 an perfection,
 that we shall
 not be to seek
 almost in any
 point of Chri-
 stianitie.

Ex. 17.
 1st.

Object.

Chap. 4. 5 7. perswaded that God is his Father, though he cannot but know, that He correcteth every childer: *As many as I love, I chasten.*

⁷ Heb. 12. 6.

Revel 3. 19.

Ans.

² Gen. 24. 50.

^a *Ve oppositis voluntatibus.*

If so, yet he doth know, that God is his Lord, and thence, an humble submission must follow. As *Laban* and *Bethuel* in another case; *This thing is proceeded of the Lord, we cannot therefore say either good or evil.* So, whatsoever the affliction be, be it in body, goods or good name, yet he must say, for he is better instructed then they; *This is proceeded of the Lord, we must say good of it.* Let His will be done, so we pray; His will is done, let us submit. *Woe be to these crosse-wills*^a, they struggle, strive and tuggle, to pluck the neck out of Gods yoke, and so put themselves to more pain.

Thus still we must resolve the case, *God is a debtor to no man*; He may do what He will with His own; And they that deserve nothing, should be content with any thing. But this is not all, there must not be only a submission unto Gods hand, but a bettering by it; we must gaine by our wants, and be bettered by our afflictions. It is not gold that comes not purer out of the firing pot; he that doth not learn by affliction, will be taught by nothing. We read but of one, whose heart did not somewhat relent under the blow, and one there was, that did not, That was King *Ahaz*^b. *In his affliction he sinned more*; but we must be made more wise by it, else we lose the utilitie and benefit of our affliction, which is not little to a good heart. We must in patience submit, and learn thereby to search in particular, what the sins are in our souls which God pointeth at, and would kill by the smart in our bodies. If we have worldly losses, we must search then, was not our sinne covetousnesse, *bot-tering* our selves on things below? If *disgrace*; was not my sinne *ambition*? If *scarcitie*, was not my sinne the abuse of Gods good creatures, vainly, needlessly, unthankfully? And, if pains or aches; didst thou not offend in sinfull pleasures^d? Thus shall we speak good of the affliction, and submit, yea, and be thankfull. That is a dutie of a Christian, to be thankfull for afflictions, for corrections. *It was good for*

^b 2 Chron.

28. 22.

^c *Perdidimus utilitatem calamitatis; miserimissae etiam, & pessimi permansistis, Aug. de civit. ib. 1. cap. 33.*

^d *Lege Chrysost.*

^e *T'sal. 3.*

me that I have been afflicted^c; if it was good for him, then Chap. 4. § 7.
doubtlesse he spake good of it, and was thankfull. I remem-
ber, saith Chrysostome^f, a very pious and holy man was used
to pray thus; *We give thee thanks O Lord,* (Thanks was his
first word) *for all thy mercies from the first day, to this present*
day bestowed upon us, Thy unworthy servants: for those we know,
for those we know not &c. for our tribulations, and for our re-
freshments; for our hell here, and our Fatherly punishments, as
for our Heaven hence, and our hope of rest. He puts afflictions
&c. into the Catalogue or register of Gods mercies, and in
the first place. Indeed it is no hard matter to open the mouth
in way of thankfulnesse for the good things of this life, as
we call them; but to be thankfull for the evils, that is an
hard task, but yet the dayly work of a true Christian.

The Heathen Philosopher could say *A wise man should*
be fitted for all estates and conditions, like Empedocles his Al-
legoricall Spheare, or like a square body; Tthrow it, you cannot over-
throw it; cast it down, if you can, it will stand as upright as be-
fore, losing nothing at all of its height^b. And such a man, saith
he, hath gained unto himself great rest and ease, for he hath got
his minde loose from outward intaglements, and that manifold
luggage wherewith we are round about incumbered. We may
discern our selves, as we do our metalls, best by our falls, or
casting down; if when we are thrown, our sound is flat and
dull, murmuring-wise; it argues a leaden spirit^{*}, which sinks
under trouble, like lead into the waters: But if our sound
be silver-like, cleare and pleasing, it argues we are of better
metall. That is not silver, which comes not clearer out of
the *fining pot*, nor is that gold which doth not shine in the
fireⁱ.

A good eye is for any colour, though all colours are not
equally lightesome.

A good care for every sound, though every sound hath
not the same gratefulnesse; Good teeth are for all meats that
are wholesome, though all be not alike toothsome: so a
sound understanding is fit for whatsoever shall happen,
though every thing, which happens, is not alike pleasing.

Psalm. 119. 71.
Hom. 10. in
Cecell. 3.

ὁ δὲ πρὸς τὸν θεόν
ὁ δὲ πρὸς τὸν θεόν
ὁ δὲ πρὸς τὸν θεόν
ὁ δὲ πρὸς τὸν θεόν
ὁ δὲ πρὸς τὸν θεόν

Mar. Aur. Ant.
med. 12. P.
lib. 2 p 197.

Leg. ep. 168.
Basil.

ὁ δὲ πρὸς τὸν θεόν
ὁ δὲ πρὸς τὸν θεόν
ὁ δὲ πρὸς τὸν θεόν
ὁ δὲ πρὸς τὸν θεόν
ὁ δὲ πρὸς τὸν θεόν

When there is a
storm without
he keeps his
minde cleare
within.

pag. 302.
Prosperitie
doth best dis-
cover vices; but
adversitie doth
best discover
vertues.

Chap. 4. § 7. He that cannot receive *evill*, as we call it, from Gods hand, as well as *good*, shews, that he is of a crazed temper in the Inward man, as an eye that seeks after green colours; or as teeth after that which is tender, which argueth, saith the same Philosopher, *Sore eyes, and unsound teeth.*^k

^k *Mat. Aur. lib.*
10. fell 37.
p. 177

I have been long upon the point, the longer that I might perswade to a contentednesse in every condition; and that we might finde use, and pick good out of all. But it is the Lord who perswades the heart, and He doth it, else no condition will please, seem it to others never so pleasing. To possesse our souls in patience (we lose them else) is the readiest way to be eased, and in time to be exalted. The Lord teach thee the wisdom of His people; and give thee content in present things, understanding in all: He subdue thy spirit; He meeken thy heart; He fashion and mould thy will to a patient submission unto His, that it may be as conformable thereunto, as the wax unto the seal. All this God can do, He onely. And when He hath thus humbled the heart, and thus meekned the spirit, when he hath thus fashioned it, then the work is done, and nothing will be grievous.


^l *Fox p. 1503.*

It is a remarkable speech from Mr *Bradford*; he hath many such, but with that one I will conclude, and shut up this; “ Though my body be in an house, out of which I cannot come when I will (for he was in prison) yet in that I have conformed my will to Gods will, I finde herein *libertie* enough; and for my *lodging, bedding, feeding, &c.* all above my *worthinesse*; *worthinesse* quoth I? alas! I am worthy of nothing but damnation. So he wrote to his mother; I must tell you also what he said to his friend. He was in a strong hold, neare the time of his enlargement, when he was to passe to his *crown*, but through the fire. His friend told him, that he would, if it pleased, intercede with the *Queen* for his life; Do if you will, said he: if her Majestie will be pleased to give me my life, I will thank her; if my *libertie*, I will thank her for that; if neither of both, I will thank her still. If she will keep me here, I can thank her here;

"here; if she will send me hence to the stake, I can thank Chap. 9. § 1.
 "her there also. See what an humble man can do! he can
 smart patiently; he can suffer silently; he can receive blows
 and return thanks. No murmuring, no repining, no com-
 plaining in his mouth. He hath committed his cause to God.
 Learn how contented this man is; and observe the *patience*
 of the Saints, so I have done.

CHAP. V.

*The Sacrament of the Lords Supper, The mysterie there-
 of. Graces required in those, who come to this Table.
 In case these Graces be wanting, what is to be done.
 Of Mans worthinesse.*

ND now, Childe, having made some disco-
 verie unto thee of those our *master-sinnes* and
 corruptions, which most dishonour our out-
 ward man, and disturb our inward peace:
 And having supplied unto thee some provision
 for the better subduing thereof, I shall now for thy better
 provision and preparation also, put thee in minde of two ex-
 traordinary and solemne approaches, both before the Lord,
 and both in the face of the Lords congregation. In the one
 (the Sacrament of the Lords Supper) we professe, by faith,
 to be one with Christ, and by union with Him to partake of
 all His honour and glory. In the other (falsly by some called
 a Sacrament also) they, who were two, are made one, joyned
 together in so straight a band, that nothing but death, or that
 which is worse and more destroying then death, can dissolve.

We must be well advised before we approach to either
 of these ordinances, for it is for life. It was well answered
 by one, who was asked why he took so much pains, and
 was so curious about his work; it is, said he, because *I work +*
to eternitie^m. Much fitter might the same be said in these *Pings eterni-*
 cases; we must walk warily here, we must take pains here, *fast*.

Chap. 5. § 1. for we *work to eternitie, we receive to eternitie*, and so we *marry* too, to our *eternitie*; it is for *life* both, and beyond it, as farre as the heaven is above the earth. A glorious life depends upon the right receiving of the one; so do all the comforts of our temporary life depend upon our advised entrance into the other. I shall give thee some instructions, for this better provision for both. And first of the first,

The Sacrament of the Lords Supper; therein we see the *Cost* of our Redemption, and the matter and substance of our Righteousnesse before God, which doth consist, principally, in His body broken upon the crosse, and His blood communicated unto us. These holy mysteries received in due manner do instrumentally both make us partakers of the grace of that body and blood which was given for the life of the world; and imparts unto us, even in true and real, though in mysticall manner, the very person of our Lord Himself, whole, perfect, and intire together with the communication of His holy Spirit, to sanctifie us, as it sanctified Him, that, what merit, force or vertue, there is in His sanctified Body and Blood, we freely, fully, and wholly have by this Sacrament. And all this (for the Sacrament in it self is but a corruptible, and earthly creature; and an unlikely instrument to work such admirable effects in-man) all this resteth upon the strength of His glorious power, who bringeth to passe, that the *bread* and *cup*, which He giveth, though true Bread and Wine (for our senses tell us so, and in such cases they cannot be deceived) shall be truly the thing promised; the flesh of Christ, which is meat indeed; and the blood of Christ, which is drink indeed.

If we understand not this, but will ask, How can these things be? we must remember; that nothing is hard to the Lord; therefore to Him we must pray; that we may be taught of Him, and that His Spirit may reveale it unto us: That is all we are to do, for further question is needlesse, and fruitlesse. "Very observable it is, that in the sixth of

in El adyphoria,
4. xxi. dntu Baaz
n. dntu; n. dntu
T. dntu dntu
m. dntu xxi m.
v. dntu. Chry. in

1. Ad Tim. c. 1.

Hom. 1.

P. Verse 26.

"John, o The people finding Christ at a place, whereto, by
"an ordinary way and means, they knew, He could not
"come,

"come, fall to wondering, and then to questioning, *Rabbi*, Chap. 5. §. 1.
 "when camest thou hither? The disciples in the 20. of *Iohn*,
 "when Christ appeared to them in farre more strange and
 "miraculous manner, moved no question, but rejoiced
 "greatly in that they saw. For why? The one sort beheld
 "only that in Christ, which they knew was more then na-
 "turall, but yet their affection was not rapt there-with
 "through any great extraordinary gladnesse; the other,
 "when they looked on Christ, were not ignorant that they
 "saw the well spring of their own everlasting felicitie; The
 "one because they enjoyed not, disputed; the other dispu-
 "ted not, because they enjoyed. If then the presence of
 "Christ with them did so much move, judge what their
 "thoughts and affections were, at the time of this new pre-
 "sentation of Christ, not before their eyes, but within their
 "souls. And so much for the opening and unfolding of the *Pol. 5. 67. pag.*
 mysteries which we are to receive; The further manifesta- 358.
 tion we leave to Him, who worketh All in All, according to
 the pleasure of His good will.

It follows now, That we consider how we must come
 addressed to this great feast of the soule, wherein our ap-
 proach to an earthly banquet gives us good instruction;
 though the persons inviting, and the cheere to which we
 are invited are of a very different nature, and yet somewhat
 such a *feast* instructs. We come to a common table, special-
 ly, if invited thereto by no common person, well fitted and
 prepared, decently and in order; And in case we finde our
 stomacks clogged with bad humours or feaverishly dispo-
 sed, we come not at all, or we forbear to eate. This allusi-
 on *Chrysostome* follows and makes very usefull in his 27.
Hom. upon the first Epistle to the *Corinthians* chap. 11. to-
 ward the end; but more fully in the following *Hom.* neere
 the beginning of the same; very full of instruction all.

I shall follow our plain Catechisme, and therefrom set
 down these requisites which must be in every worthy Com-
 municant, and they are three, strongly enforced and im-
 ployed in the signes before our eyes.

Chap. 5. § 1.

1. Repentance from dead works; which God gives, and it answers, The eating of the Lambe with sowre hearbes. There I see in the Bread (first thrashed, then put into the mill, after in the oven; All this the *True Bread* went through, before He was made the *Shew-Bread* to God, the Bread of Life to us) as much as the Church of old did in the

Exod. 12. 9.

¶ *Lambe*, which was to be *rosted with fire*; or in the *Manna*,

Numb. 11. 8.

which was *ground in the mills*. I see in the *wine* powred forth, That *Christ powred forth His soul unto death*; and by *Himself purged our sins*. Hence we learn to hate sin, and to

Heb. 1. 3.

See Mr. *Deering* on that text.

Mr. *Raynold* on the 110.

Psalme, pag.

411, 412.

hate it with a perfect hatred, as the only ground of our misery, the creatures vanitie, and of Gods dishonour. "We see it is so hatefull unto God, that He will most certainly be avenged of it. If he spare me, yet He will not spare my sinne (though His own beloved Sonne must be punished for it.) O then! how should that be light to me, which was as heavy as a mill stone to the soul of Christ? How should that be in a throne with me, which was upon the Crosse with Him? How should I allow that to be really in me, which the Lord so severely punished, when the guilt thereof was but imputed to His Son? so our second *Raynolds*.

Therefore we should learn with *David* to hate every evil way, because God hates it, and suffers it not to passe unpunished; To revenge the quarrell of Christ against those lusts of ours, which nailed Him; and to crucifie them for Him again; for, for that end was Christ crucified, that our old man might be crucified with Him, that the Body of sin may be destroyed, that hence forth we should not serve sinne.

Rom. 6. 6.

Zach. 12. 10.

What measure of sorrow is required in every Receiver (for it is said, The Land shall mourn*) the Prophet doth fully declare where he saith, *And they shall looke on Him, &c.*

2 Sam. 13. 37.

The sorrow for sinne, is set forth by our sorrow for such things, whereof we have the quickest sense. And such a sorrow it is past all question, which is lasting, which makes us mourn, as *David* for his sonne, every day*. It is a bitter sorrow,

row, and it is accompanied with *loathing*. How these will stand together; *Godly sorrow*, I mean, and *spirituall joy*, is not to our purpose now: But the greater our sorrow, if it be godly, the greater our joy. The more sowre our sinnes, the more sweet is Christ; The more loathing of them, as the alone and greatest evill, the more prizing of Christ, as the only and greatest good, the choicest of ten thousands. Whether we have this grace of repentance, the tryall is easie; for if we sorrow after a godly sort, behold what *carefulness* it works, what *clearing* of our selves, what *indignation*, what *fear*, what *vehement desire*, what *zeale*, what *revenge*! Infallible marks these of *repentance unto life*.

Chap. 5. § 1.
Ezech. 6. 9.
43. 20. 43.

2 Cor. 7. 11.

It is now with the penitent as once it was, and as ever it will be: A sorrow to repentance is not a work of a day or two, the hanging down the head like a bulrush for a day, or an houre, as the custome is. Where there is a *breaking* the bands of our yoke, there is a *making* to go upright²; a constant walking with God, as those, that have now *communion* and *fellowship* with the *Father* and the *Sonne*. And though this godly sorrow is more secret in the heart, and there the work also of a true penitent is most, in the well ordering thereof, and in watching over the issues there-from; yet is it not altogether undiscernable to the outward sense; for as Mr. *Deering*^a noteth well; "There is no affection in us according to "to the flesh, but, if it be great, it will appeare in its work; "much more this which is of the *Spirit* of God. If thou be "sorrowfull, it will make thy face sad^b: if joy be within, "it maketh thy countenance merry; if thou have a flattering heart, all the members of thy body will streight serve "so vile a thing; if hatred be within thee, thy body will "shew it forth in all manner of cursed doing; and there is "nothing that can possesse the minde, but it leadeth the "members in obedience of it. How much more, if the *Spirit* of God have replenished our mindes; with these affections of godly sorrow, and spirituall joy? And so much to the first requisite.

Levit. 26. 13.

Heb. 1. 11.

^a Deprendam a-
nimos tormenta
suscipiens in agro
corpore, Juven.
Satyr. 9.

2. The second is *Faith*, the *band* of the soul, which the Lord

Chap. 5. § 1. Lord createth and strengthneth, to lay hold on eternall life by Iesus Christ.

*Qui dividit
perdit.*

In the Sacrament of the Lords Supper we see a full Redemption wrought, and a full price paid in His body broken, and blood poured forth. In the *bread and wine* (he that devides destroyes the Sacrament) we have a full and compleat nourishment, all that the soul can desire. But now, as the mouth is opened, so are we filled; As the heart is enlarged, so do we receive. If the mouth be shut, and the principle of life be wanting, no matter what dainties are set before us, or what put in. Therefore we must consider our Interest in the Covenant, and whether we can lay hold on a promise, for life, reconciliation, and peace: For the blood of Christ and His Body serve not for the nourishment of any, in whom they have not been as the seed of regeneration, both in pardon of sin, and change of the heart, in which conversion standeth; we must remember, Sacraments convert none, but strengthen the converted: To the fainting spirit, they are meanes to convey power, they *encrease strength*. The Sacraments are as the breasts of the Church, from which the living childe doth *suck*, and is satisfied with *consolations*; from which the thirsty soul doth *milke out*, and is delighted with the *abundance of her glory*^d: But it is the living childe that draweth comfort here, and the instrument by which he draweth, is *Faith*, which is Gods gift, as is Repentance; He gives both.

*Tia. 40. 29.

^d Isa. 66.

So then, we must examine how provided we come hither, else we come to a well of living water, but having nothing to draw: or we are like a vessell cast into the Ocean, which hath no mouth, or, if any, it is stopt. The outward man can do its part; it discerneth, tasteth, digesteth, the outward signes; But now what inward principle hath my inward man, and what help hath it from all this, in the beholding, tasting, enjoying the spirituall part, *Christ* and the influence of His *Grace* issuing therefrom? This is all the Question, and point to be examined; what Faith I have? whose work is the same, about the spirituall part, as is the work

work of the outward man about the outward. And yet had we all Faith, I mean justifying faith, we could not receive all that is offered here: and though we have a weake faith, if true, we shall receive sufficient. Our hearts (as one noteth) cannot comprehend all the wisdom of God in the wind that bloweth, how He raiseth it up, or maketh it fall again; how can we understand this wisdom of our uniting unto Iesus Christ? only this we true members can say, God hath given us faith, in which we may believe it, and out of which such joy shineth in our mindes, as crucifieth the world unto us; how farre our reason is from seeing it, it skilleth not, it is sufficient if we can beleieve it.

Chap. 5. § 1.

Mr. Dearing.
Ibid.

We beleieve in the Lord our God, yet we know not what is his countenance; we beleieve and apprehend by hope, His glory; yet neither eye can see it, nor eare can heare it. We beleieve and see immortalicie, yet our heart cannot comprehend, the height, the breadth, the length, the depth. We beleieve the resurrection of the dead, yet we cannot understand such excellent wisdom, how life is renewed in the dispersed and scattered bones and ashes. We beleieve our Saviour Christ is man, and we have seen Him and felt Him; yet how He was man, born of a virgin, all men in the world have no wisdom to declare. Even so we beleieve, that our Saviour Christ and we be one, He of us, and we of Him, He the head, we the body, really, substantially, truly joynd together; not by joynts and sinewes, but by His spirit, of which we have all received; And this unitie I cannot conceive, nor utter, till I know God even as He is, and His heily spirit which hath wrought this blessing.

But yet, though thus secret and undiscernable this work of faith is; we may take some evidence of the life, and operation thereof, by those things, that our understanding part doth here, in matters below, and of another, and much inferiour nature;

As thus; My minde, by the velocitie and speed of my apprehension, can be many miles off, upon the naming of the things I love: Then surely my heart is dull and slow, and wants the principle of a new creature, if, by so lively representations of the Lord Iesus Christ under these signes,

Chap. 5. § 1. to nourish and cheere me; if I cannot Eagle-like flye up to heaven unto Him, and on that carcase fasten and fixe my faith, thence to draw strength and refreshing. The soul can presently be one with that, it delights in, be it profit, be it pleasure; and it should much convince and asbame us of our flatnesse herein, a matter of such concernment; And in case we finde no such working, then to withdraw our foot being now approaching towards those high, and awfull mysteries: For, if our hearts can open towards the earth, and unite with things there, but are flat and heavy towards Heaven; no working that way where the Treasure is, the Lord of Glory, then surely we are no fit guests for this table. For certain it is; That whensoever our soul shall feele its union with God in Christ, all things below will seeme base unto it; the soul cannot unite with them, nor be servant unto them: use them she may, but she enjoyes God; her union there, parts, unrivets, and divorceth her from base unions and fellowships with things below. And so much to the second Grace required in the Receiver.

Tremenda mysteria,

3. The third is Love: Love to God, who loved us first; and gave His Sonne, that we might not perish; Love to Christ, who so dearely bought us; a Love as strong as Death; which stirres up all the powers of the Body and Soul to love Him again; so as we can thinke nothing too much, or too hard to do or suffer for Him, who hath so abounded towards us. The History of His passion is more largely set down, then is the History of His Nativitie, Resurrection, or Ascension; and for this reason it is, That all the circumstances thereof, are so largely set down, That our hearts should be enlarged after Christ; That we should have largenesse of affection to Him, and these steeped as it were in His blood, and crucified to His crosse, and buried in His grave. And as Love to Him, so love to our Brother for His sake*. It cannot be doubted of in Him, that tastes of this Love Feast; he partakes of that there, which is the cement, that sodders and joynes us together, as the graines in one Loafe; or as the stones in an Arch, one staying up another;

or,

* *Amicum in Christo, inimicum propter Christum.*

* *Sanguis Christi coagulum Christi amorum.*

or, to speake in the Scriptures expression, as members of one Chap. 5. §. 1.
 Body, nay, which is yet neerer, as members one of another;
 we partake in one house, at one table, of one bread; here is a
 neere Communion, and that calls for as neere an union; so
 the Apostle reasons, 1 Cor. 10. 16, 17. *One God, one Christ,*
one Spirit, one Baptisme, one Supper, one Faith; And all this See *Chrysost.* on
 the 1 Cor. Hom.
 to make us one, That we may keep the unitie of the Spirit 1.
 in the bond of peace. But above all, The Sacrament of the Eph. 4. 3.
 Supper is ordained for Love. But our love to our enemies,
 our *showing the kindeesse of the Lord*, that is, returning good 5:2 Sam. 9. 3.
 for evill; This blessing them, who curse us, this is all the first part p. 71.
 difficultie, and the doubt. And hard it is to corrupt nature.
 I remember *Salvian* saith, He that thinks he prayeth for his
 enemy, may be much mistaken; he *speaks*, he doth not *pray* h.
 And yet, it is much to consider, how farre a common and na-
 turall light hath lead some here, in this straight way of for-
 giving an enemy. He was an implacable brother, who said,
let me not live, if I be not revenged of my brother; The other
 brother answered, *And let not me live, if I be not reconciled to*
my brother i. And they were brothers too, betwixt whom,
 we read, never any other contention was, but who should
 dye for the other k. So strong a naturall affection hath been,
 and so able to endure wrongs, and to right them with good,
 which is our rule, and (contrary to former customes l) wins
 the Crown or garland. Grace is stronger then Nature, it ri-
 vets and joynes men together like *enwined members*, eyes,
 hands, and feet; or like twigs on the same root, or stalks,
 which stick alwayes together.

But especially, if we suppose two persons communica-
 ting together at the Table of the Lord; we must needs grant,
 that in this Communion they see that, which will reconcile
 implacableness it self; for there they see a free offer of grace
 and peace, not onely to an enemy once, but to *enemies* it self;
 an infinite debt cancell'd, a transgressour from the wombe,
 an infinite transgressour since; yet accepted to mercy. This
 will beget again a love to God, and to the most implacable
 enemy for Gods sake; thoughts of this will swallow up the

h. Si pro adversa-
 rio orare se cogit,
 loquitur, non pre-
 catur, lib. 2. pag.
 70.

i. Plut. de Fra-
 terno amore.

k. Mart. lib. 1. cap.
 37.

l. Iisd. Pelus lib.
 3. epist. 126.

1 Cor. 4. 12.

13.

Ioseph Chrys. ad
 Pop. Ant. tract.
 Hom. 9. u.

2. Ioseph uai Nisus.

Plut. de Frat.
 Am.

Chap. 5 § 1.

^m Vol. 5. in *ſſi*
μωσιν τῶν *ἀποστόλων*, &c.
Legē Chryſoſt. in
cap. 8. ad Rom.
Hom. 14. p. 206.
ⁿ Luke 7. 47.
 Marth. 18. 33

greatest injuries. If our thoughts be upon the *Ten thousand talents*, we cannot possibly think of requiring the hundred pence; this *Chryſoſtome* ^m preſſeth very fully and usefully in his first sermon upon that parable or debtor; We must remember alwayes, that much love will follow, as an effect from the cause, where many finnes are forgiven ⁿ. We cannot but think on the equitie of this speech, and how inexcusable it must leave an implacable man; *I forgave thee all thy debt, shouldest not thou also have had compassion on thy fellow servants*. The summe is, and our rule, I must love my friend in Christ, and my enemy for Christ. Catechismes are large here, and helps many; and it is hard to meet with new meditations on so old a subject, handled so fully and usefully by many; but His good spirit leade thee by the hand, who leades unto all truth.

It remains onely, that I give some satisfaction to a question or two; these they are.

But how if I finde not these graces, *Repentance, faith, charitie* to be in me: how then? May I go to this Table? or go I as a *worthy Communicant*?

* 1. Cor. 11.
 27.

A weighty Question this, of high and universall concernment: For he or she that eats and drinks *unworthily*, are guilty of the *Body* and *Bloud* of the Lord^o. The guilt of bloud lieth upon them; Now the Lord ever puts a price upon *bloud*, even upon the *bloud* of beasts; upon the *bloud* of man, much more; upō that *bloud*, that was shed for man, how great a price! being the bloud of God, and the price of souls.

So then we must be well advised what we do; For if we spill mans bloud (as God forbid we should, for bloud cries; yet if we would) we have another *bloud* to cry unto, which cries for mercy; but if we spill this Bloud, and tread it under foot, what then? whither then shall we flie for mercy, when, with our own hands, we have plucked down our *Sanctuary*? We spill, we cast away our right pretious *medicine*: We must then be well advised what we do; and be humbled very low for what we have done; even to *girding with sackcloth*; and *wallowing in dust*. P For who is he, that may

not

not say, even in this case, *Deliver me from blond guiltinesse*, O Chap. 5. S. 1.
Lord the God of my salvation 9: And blessed be God, even the 1st Psal. 51.
 God of our salvation, that we can, in His *Name*, go to *blond*
 for pardon of this crimson sinne, even the spilling of His
Blond, for so three thousand did before us; And written it Acts 2.
 is for our example: For when the stain of This *Blond* was
 fresh on their hands, and hearts too, yet, being pricked at
 their hearts for it, even for the shedding of that *Blond*, they
 cryed to that *Blond*, and were pardoned. And so having
 premised this, I come to the question, which hath two bran-
 ches, and so shall have a double answer briefly; first to the
 first branch.

If these *graces* be wanting, may I go?

It is not safe. If thy case be so *wanting* upon the *ballance*,
 thou mayest more safely go to other ordinances for supply:
 others there are, appointed by God to cast down the loose
 and presumptuous, as this serves to raise up the humble, to
 nourish the faithfull Soul. For tell me, what communion
 hath a proud haughty person with an humbled Lord? What
 hath an *unbroken* heart to do, with a *broken* Christ? What
 relish can a dead man take in the sweetest dainties? What
 pardon can an implacable man expect from the Lord, who
 paid our debt, to the utmost farthing? What comfort can
 that soul fetch from seeing *blond* poured out for him, who
 cannot at least, poure out his soul in *confessions* before Him?
 Answer thy self at this point: for, if I answer, I must needs
 say, though to the confusion of my own face, that certainly,
 there is required of every communicant, that there be some
Analogie, proportion, conformitie or agreement betwixt
 our hearts, the frame of them, and the great duty or employ-
 ment we are upon; I mean thus; That we bring *mortified*
 lusts before a *crucified* Lord; a *bruised* spirit before a *broken*
Body; a soul fitly addressed to such a feast: Some drops of
 mercy in a free and full forgiveness of *trespasses against us*,
 before such an *Ocean of mercy* swallowing up the guilt of so
 many *trespasses against Him*.

And surely though I define nothing at this point, yet

Quest. 1.
 Answ.

Chap. 5. § 1.

ἡ Μαρία καὶ οἱ μαθηταὶ
τῷ κυρίῳ ἔσθοντες.τὸ αἷμα τοῦ
ἱεροῦ.ὁ Πέτρος λέγει
κύριε ἡμῶν.x. Ζητ. ἀπὸ τοῦ
κυρίου. Matt. 26.

Hom. 83. a.

Quest. 2.

Answ.

truth there is in what I say, For I remember *Chrysostome* saith, *That Disciples onely are to come to this holy Table*, such, who are taught from Christs mouth, and live according to what they are taught. And the danger of not being such an one, and yet coming to this *feast*, is certainly very great too, for the Father adds in that same place; *That he would rather suffer his own beards blood to be spilt, then that he would give the blood of Christ to a man of unclean hands, of an impure life, and known so to be; to an unworthy Communicant and discovered to come unworthily* u. If the danger be such in giving, then much more is the danger great in Receiving, though indeed an impenitent person cannot be said properly to receive Christ, but rather to reject Him. But yet, in proprietic of our speech, we say, *he receives*, whereas so none can do truly and properly, but a Disciple. Therefore the Father resumes it again, saying, *he must be a Disciple*, that comes to this feast: If not, I give and he receives, but it is a *sharp sword* in stead of *bread* x. So I leave it upon examination, and passe to the second branch; *Thy worthinesse*.

Do I come as a *worthy* guest?

No sure; But this is the great enquiry, what *worthinesse*? If I had such a degree of sorrow, such a measure of faith, such a length of charitie, then I should think I had some *worthinesse* in me, then I could approach with some comfort. This is the conceit and deceit too. Indeed we must know there is a *worthinesse* in acceptation: But we will make no mention thereof at this time, none at all, but, for thy better instruction, of *His worthinesse onely*, for whose sake our unworthinesse is not imputed unto us. For suppose thou haddest all Grace, Repentance first; Thou couldest gird thy self with sackcloth, and, as the Lord commands, *wallow in dust*, so loathing thy self; and haddest all *faith* too, even like precious faith; and all *charitie*, which thou canst extend like the heavens, as the Father expresseth, and I cannot mention it too often: suppose all this; couldest thou then think thy self a worthy Communicant? I trow not. If thou wert worthy, what shouldest thou do there, It is a *feast* designed for the

Chap. 5. § 1. wrath. Hast thou wants? I know thou hast, and more then thou knowest of; but come to Him, who promiseth to supply all wants ^y. No matter how many wants there be, so thou art pressed, and loaden with them; so thou hast a true sense and feeling of them. Bring all thy wants hither, where is a *fulnesse*, a full *Treasury*, and that ordained (I say again) for supply of *all wants*. Thou art unworthy, thou knowest thou art, yes and more unworthy then thou canst think thy self, but art thou sensible thereof? very sensible. Blessè God that thou art so, and now *come, come* ^x, The *Spirit* and the "*Bride* say Come, " And let him that heareth say come. " And let him that is athirst come. And whosoever will, " let him take the water of life freely. Come then and feare not, Come, and welcome, for though thou art no worthy guest, yet thou art an invited guest. why? I will tell thee in *Luthers* words, *And for this very reason, because thou art unworthy* ^a. There is a great disproportion, a wide difference betwixt Gods thoughts, and mans thoughts; Man may have high and glorious thoughts of himself, and yet be nothing; nay an abomination in Gods esteeme ^b; So may he be low and vile in his own sight, even to *loathing*, and be high in Gods account, even to a gracious acceptation ^c.

Only then begge, entreat, cry for the spirit of the penitent, who can gird themselves with sackcloth, and wallow in dust and finde sweetnesse there, even by putting their mouthes into the *dust*, even thence fetching hope ^d. In lifting up the eye to Christ, there is hope, none at all in looking downward: Breath after Him, cleave unto Him. Breake through all difficulties, as *Ionathan* did, and make way to the *rock*; if it be possible to perish at the fountain of Salvation, or to thirst at the head-spring of Life, there thirst, there die. But set thy face stedfastly, looking to Christ, through all, through flesh and grace (for grace is but a creature) through all; and thy salvation is sure. This in way of answer, which we may finde more at large in *Luthers* short Catechisme.

So much for thy provision, and to stirre up thy preparation, against thy approach to the Lords Table. I conclude
this

^y Phil. 4. 19.

^a Revel. 22. 17

^a *Profus prop
urea quia indig
nus.*

^b Rev. 3. 17.

^c Rev. 29.

^d Lam. 7. 29.

^e Sam. 14. 4.

this, as I finde a chapter concluded touching this very subject, where I finde a short rule or consideration, but of large use to direct us both before and after we have presented our selves at this Table.

"How pure ought we to preserve those doores of the soul, from filthinesse and intemperance, at which so often the Prince of glory Himself will enter in? The thought hereof is of high and soveraigne use before we come to this Table, and it is of no lesse use after we have been there. Certainly we will strive to preserve the doores of the soul, those eyes and eares, that mouth and that heart also pure from filthinesse and intemperance, through which and into which we professe that the Prince of Glory Himself is entred in.

Mr Reynolds
Medit. on the
Lords Supper.
Chap. 12.

CHAP. VI.

Of Wedlock: how sacred that band: how fundamental to comfort. I. Our well and orderly entrance into that honourable estate. II. Our well ordering our selves therein according to the dignitie and honour thereof.

IT follows now, that we make some provision also, against the other solemne Ordinance, wherein two are made one; That is in the day of our marriage; which day hath an influence into all the remaining dayes of our mortallitie: For, of all our civill affairs, there is none more weighty, important, of greater consequence, either for extreamest outward vexation, and hearts grief, or extraordinary sweet contentment, and continuall peace, then wedlock is; it is as the last summe, put at the foot of our reckoning; whereby we may reade, what all comes to. As this proves, we say, it goes well with us, or ill: All our Temporalls, com-

Chap. 6. § 1.
 ὁ γὰρ τοῦτο εἶναι
 καὶ τὸν ἄλλον
 μὴν ἴσως ἀλλ' οὐ
 ἴσως ἀλλ' οὐ
 Εὐαγγ. ἀποκ.
 p. 20.

forts and crosses lie here, as within a little map or table &. We must walk softly here, and very considerately, it being, according to the old saying, like a *strasagem* in warre; we cannot erre and recall it. We marry for life as was said, nay, for eternitie.

I shall note here for the more comfortable entrance into this estate.

1. The headie proceeding of some young folk,
2. The notorious abuse of the *Minister*.
3. The cunning contrivance of some parents.
4. And the coufening crafty concealment of those, who are more at libertie to dispose of themselves, I mean widows and widowers. These things, I shall onely point at in the first place, the better to make way unto that, I principally intend.

1. The proceeding herein of the younger folk, is like themselves, rash and headie; as if what they did to day, could be undone a moneth after; And so they pay for their rashnesse, and have time enough for repentance all their life after. How oft have I known two green heads, who could think of nothing but the present, give their consents for the undoing of themselves? But because their consent is nothing, without a fourth person (for we make no doubt but the maid or man-servant is the third person, alwayes a pander in these cases) therefore, they have agreed also with a *Minister*, for so poore a reward, as will pay his score at the ale-houfe some moneth after, that he shall come in and witness their consent; then, which belongs to the office, (as he straineth it) to put to the Churches seale, as a sure witnessse, that all is made firm.

The Parents quickly heare of it, and we may be sure, it wounds deep; For now (as it is most likely in such a proceeding) neither their sorrow, nor their wealth, nor their counsell can possibly redeeme their childe from perpetuall thraldome.

A *Minister*, I call this man, who knit this couple, and made them one, and a *minister* he will be called; whether

we

*Servi corruptele
 juvenum.*

we will or no; be it so; but in my construction, it is in a large sense, so an *hang-man* is a *minister* also, and in this case, he doth but the office of a very *executioner*; yet, which doth more debase him, in a most unlegall way. And such an one, I saw once standing before an honourable Court, for joyn- ing, by vertue of his much abused office, two persons, in condition very unequall; and as unseasonably too, in the night; within lesse then one houres time after the Father of him, now newly yoked, was departed out of this world; his *orders* (I think they are called so; and so called to put such men in minde of their duty even to walk orderly) were taken from him, and some other penalty inflicted upon his purse, which he regarded not, for the ale-house had dried and shrunk up that before hand; and some restraint of libertie (but he was a prisoner before:) For any further punishment, it is not within the verge of that Courts jurisdiction. These points following are too high for me to examine; whether the knot which this fellow hath knit, be of that strength, as with us it is accounted? Some think not so, and have their grounds for so thinking; but if so, I mean, if being so unlawfully knit, it cannot be lawfully undone; then, whether our provision of laws in Church or Commonwealth, are not too short for the pulling out of these cankers? These be matters too high for me, but, I am sure of these two things, which I speak very feelingly, as one who knows the heart of a Parent;

1. That my childe is a much more valuable commoditie, then is my purse, my horse or my *mare*. A childe is a fathers earthly treasure, the other are trifles in comparison, and being lost, may be made up again. It is not so with a child; if a ruffian-like hath stolen her affections, or her away, and another, alike person or Priest, hath married them, this losse is unreparable, the Parent cannot recover or make it up again. And what can recompence this losse? A childe is stolen away; she is unequally yoked for *eternitie*, for life I am sure. The Parent now may complain sadly and that is all, for help he cannot.

Chap. 6. § 1.

2. This I know also, That, those of that sacred *order* (for so their *orders* have ranked them) deale herein most dishonourably and unworthily, and do offer such an affront to *Church* and *Common-wealth*, as in no one thing, more or a greater opprobrie.

I think now of the Institution of *Marriage*, how sacred that was, the honour and dignitie of the same, and how this Minister hath abased himself, and vilified this sacred ordinance, and now I commend him to the eye of the civill *Magistrate*, and from his hand, to the hand of his fellow *Minister*, the *hang-man* I mean, for, I pray for him, That he may suffer as a notorious malefactor: Because he doth most notoriously abuse his office, scandalize his sacred *order*; and, which is yet worse, doth more hurt to the *Common-wealth*, then hath the most notorious *Rogue* in Newgate. I am very sensible and sure of what I say. The servant before spoken of, must be remembered too; the Cart or Bride-well is a fit punishment for her, but too easie a punishment for such an one, who, for a trifle, will hazard the casting away her Masters jewell. I have done with the pandar and his fellow Minister both.

3. Sometimes I have observed, that the Parents on the one side, have been well pleased, and contented to wink and give secret allowance to an unwarrantable proceeding; the Childe they think, will choose better for it self, then they could have done.

And here I must tell also, what I have seen and observed further, which is; That crosses have presently followed the conclusion of the match, which one side gave secret allowance unto, in hope of advancing their Childe; either a present separation hath followed; The sonne hath been posted away into some forrein Countrey, else some strangeness of affection; for such love is quickly cold, *bird like* (as *Clemens* h saith) it cannot be fixed. Some thing or other hath happened that crossed, and blasted all their hopes.

4. I have observed some also, being at their own libertie to make their own choice, not so carefull and upright this way;

h Περὶ τοῦ ἱεροῦ
καὶ τῆς ἐκκλησίας
καὶ τῆς κοινῆς
καὶ τῆς πόλεως. p. 4.

2. 10. pag. 144.

way; They have carryed things in a cloud: some things Chap. 6. §. 1.
they have made more then were, some things lesse; some
things they have concealed; which should have been made
known; and some things have been presented under a co-
lour and shew, and all to compasse a poore end, some wealth
and repute amongst neighbours; but things have proved
contrary, they have embraced a shadow, and lost the sub-
stance. They preferred a poore accessory before the princi-
pall, and so have been paid with winde, with counterfeit
coyne instead of currant. I could instance in some now,
widows and widowers, who at this present do smart open-
ly, and in the eyes of others, for their reservednesse, their se-
cret and cunning contrivance and imposture this way; nor
could it be otherwise, for it is not Gods way, we cannot ex-
pect a blessing in it. What I compasse by guile and cun-
ning, doth but serve to increase my after discomfort; A
foundation layed in unrighteousnesse will be like a totter-
ing wall; at the best, but like a house built upon the sands,
and tending to ruine. And therefore this should be a warn-
ing to those, who have any hand in this so weightie, and
fundamentall a businesse, the issues whereof are so great;
And hence follows their rule, which is this;

“ Look wherein a man expects the greatest good (and his
“ expectation is larger in no other thing, then in marriage,
“ being most ancient, important, fundamentall to a sweet
“ societie of life, and a great number of mutuall obligati-
“ ons, and profitable offices flowing thence) therein now, in
“ a businesse of so high concernment; Let a man proceed in
“ the greatest evidence and clearenesse of dealing, not swer-
“ ving one jot, or haire breadth from the wayes of sinceritie
and truth; This is the direction, and I would have it evi-
dence my minde, when my tongue cannot.

And now, childe (to make application of all to thy self,
and way for thy better provision) considering the premises;
That marriage is a businesse of such, and so great conse-
quence, and concernment; That the band is so strait, that
nothing can dissolve it but death; or that which is to be pu-
nished

Chap 6 § 1.

* *Afflictiones
facile faciunt
opiniones.*

nished with death; that, if there be an error at first, it is hardly recoverable afterwards; considering all this; I, that might command thee, do intreat thee, by that worthy name called upon Thee, and thy sacred vow then given; By all the engagements of a childe; such be all thy parents travell for thy good: By all the comforts thou canst hereafter look for; Be well advised first before thou doest proceed in this great businesse, which requires such and so much deliberation; Be, I say, well advised first; By whom? not by thine own heart, aske not counsell there, it may be, and is in such cases, strangely corrupted; nor by thine own eare, there is prejudicc; nor eye, that is blinded; nor affections, they are troubled, and can give no certain answer; Nor by thy self, for now thou art not thy self; Thy judgement and reason are quite steeped in affection^k. Yeeld thy self wholly up, to those, who have the oversight and charge over thee, that is my charge; There leave this great businesse and submit; Here shew thy obedience as thou lookest to prosper.

All thy deportment, from the yeares of understanding and onward, thy gesture, thy words, thy actions, should all, at all times, sweetly and child-like speake out, and shew forth thy dutie to, & due observance of thy parents; So as all that look on thee, may heare and reade it in thy whole carriage; and all short enough to answer thy debt. But here is the principall businesse, wherein they that have the charge over thee look to be observed; And as thou doest observe them here, so look to prosper. I will read a short story here, wherein we shall see a great example of a childes dutie at this point; The greater the person was, the greater the example is: yet not so great the person, in respect of *place* and *dig-nitie*; but we are greater then he in respect of *name* and *pro-fession*; And therefore, if we Christians fall short at this point, our disobedience will be, as the more notorious, so the more abominable. *Xenophon* relates the story thus; *Insti-t. Cyri. lib. 8. p. 665.*

“*Cyaxares* would have espoused his daughter to *Cyrus*
“the great, offers him a portion answerable; A large coun-
“treys

"tre for her Dowry, great gifts besides: *Cyrus* thus nobly Chap. 6. 5. 7.
 "makes answer; I like the Stock well, I cannot dislike the
 "Branch; The portion pleaseth and proportion both; all
 "lovely and desireable. But, Sir, I am a Childe, and must de-
 "port my self herein Childe-like; A Childe is no match-
 "maker, unlesse in childish and triviall things, things of a
 "low nature, and of but ordinary concernment; A Childe
 "must not treat at such a point as this. I have, Sir, a Father
 "and a Mother both, as they will treat and conclude,
 "so shall I determine and resolve you; This is the exam-
 "ple, and see the old discipline, and awfull respect of chil-
 "dren in old Time to Fathers and Governours. And but e-
 "quall it is, and very reasonable, that so it should be; for, if
 the Parents will determine nothing till they *aske the maide*¹, ^{1 Gen. 24. 57,}
 (whereof afterwards) how unchild like were it (to say no ^{58.}
 more) for the maide to say, or do, any thing till she aske the
 Parents? "*Esa*u was a bad Childe of a good Father, and he
 "shewed (saith *Chrysostome*) his *untowardnesse* betimes, for he ^{*ibid.*}
 "matched himself, without his Parents cōsent. And that we
 "may know how ill such matching thrives; It is upon ever-
 lasting record, *That they were a grieve of minde unto Isaac and*
Rebecca ^{m.}. And certainly if we grieve the hearts of our ^{Gen. 26. 35}
 good Parents, we do, in so doing, block up our own way to
 our desired blessing: so then, the best counsell I can give,
 and the best provision a childe can make against this great
 and solemne time, and for the better successe in this great
 businesse is; to look carefully, first to its *single charge*; And
 then to leave the rest to them, whose charge it is, and have
 taken upon them faithfully to discharge the same.

The first is a Childes principall dutie, *This ruling of one*
well, The discharging of that *little great-Care*, so as a man
 (souls have no sexes, as was said) may quit himself, like him-
 self, in that single account. This I say, is every single-Bodies
 principall dutie; Therefore of this first.

1. We are by nature ambitious of rule, like the Bram-
 ble, the more unfit to govern others, the more desirous. We
 love to be in authoritie, and have others under us, before we
 have

Chap. 6. § 1. have got command over our selves. We would take upon us, the charge of more souls (so doth He or She, that enter into this condition, and they must be accountable for them too, the greatest cure in the world) before we know how weightie the charge of one *soul* is. Marriage is an honourable estate, and if well ordered, there is nothing in the world more beautifull; And that it may be so, we must be well ordered before-hand, as befits the honour due to so sweet a societie; And it were well if our sufficiency this way, and means for the well ordering of our selves, were well tryed (as in some Common-wealthes it hath been) before we are suffered to enter into so holy an order: unbridled humours and unreclaimed desires are not fit for this strait bond. This band is strait, and of any band holds in the shortest, how ever we may think the contrary; neither our own will, nor the libertie we may take, but right judgement, sanctified reason, and expediency must guide us; else that, which should suppress sinne, may increase and foment it: and that, which in true use doth refresh and comfort, will weaken and exhaust nature.

They that marry, marry not for themselves but for posteritie, family, friends: matters of great importance and of great burden; But few there are that consider it before-hand, and therefore few that carry themselves, as befiteth the ordinance, orderly and honourably in it, whence it comes to passe, that that which is the greatest good, proves the greatest evill, the fuell of sinne, and matter of the greatest discontent.

A man may live to fortie or fiftie yeares, and yet be very unadvised here; and so run on as the most do, of whom we may say; *they know not what they do*. A due consideration before hand, and care how to discharge this *single cure* would prevent all this, and set a man in a ready way for a future blessing. It was usefully answered to a friend desirous to know his friends resolution, how fit it was for him being a single man to change his condition: "If your own desires" (said his friend) finde you work enough to reclaime and
 "keep

"keep them in; you had best forbear yet to take upon you Chap. 6. 5. 1.
 "more work in the charge over others: If it be an hard taske
 "to steere your little boat in a little River, it is not safe to
 "venter your little skill in steering a ship through a wide
 "Sea^m.

^m Lips. cent. 1.

(p. 36.

These words imply but thus much; That every single person must examine himself well and seriously in this point; how he hath discharged his single account; how he hath ordered his little house, himself. And if he fall short here, as certainly, if he deceive not himself, he will finde himself short enough; Then he or she (but we respect not sexes) must think it as well a mercy, as the very reason that God doth not trust them with *more*; their unfaithfulness would be the more, and their account the greater: He that is not faithfull in a litle, will not be faithfull in more, nor shall he have much committed unto him.

This intends every single-bodies instruction, more specially thine; Take a speciall charge (my childe) over thy self, rule well thine own house, I mean thy self; God hath made every man a governour there. The poore man, that hath none to govern, yet may be a king in himself. When thou hast learnt to rule thy own spirit, thou wilt be fitter to be subject to anothers, and to rule others also. Look up to God, and look well to thy affections, that they get not the upper hand, for then they will keep reason under foot. Look well to thy outward senses, and make a covenant there; beguile not thy self with such a *mockery* as this; "To pray against
 + temptations, and then to run into them; If thou loosest thy command over thy self, thou loosest thy self; for thou wilt be as a citie without a wall, where those that are in, may go out, and the enemies without may come in at their pleasure: So, where there is not a government set up, there sin breaks out, and *Satan* breaks in without controule.

n r d m l i g e n t i a
 c o n s i d e r a t i o n e

h a c p e l u s l i b. 4.

e p i s t. 24. See

e p i s t. 1. 3. 4. 12.

e j u s d e m l i b r i.

Q u i d h a c v o-

l u n t a t e m e n d a-

c i u s? A n g. d e

c i v i l. 14. 4.

This is a sacred Truth, not to be doubted of: Beleeve me now in what follows; I have known many, but more there have been, whom I have not known, who (neglecting this single charge; and casting off the government of them-

R r

selves)

Chap. 6. § 1. selves) have poisoned all their springs of comfort at the very head^o, and blasted their hopes in the very blossom, and blocked up their own way to the comfort they greedily caught at, but in a very shadow. Nay, which is more, I have known them, who have kindled a fire in their youth, that hath consumed them in their age; and some remaining coales have singed the childe, not then born.

οἱ τῶν δὲ ἀνθρώπων
καρμὸς ὡς ἰσχυρὸν
ἐκπύρεται, ἀνακαύων δὲ τὸν
τοῦ χιλιῶνος ἄνθρωπον.
Europ. Her. Far.
P. 46.

Know it a truth not to be doubted, and so plain, that it needs not explication; therefore what is possible, keep thy heart as a chaste Virgin unto Christ, even to thy marriage day, and ever: Thy posteritie, and the blessing upon them depends upon it. And so much touching this so necessary a charge, this so prime a duty, *The looking well to our selves, our single charge;*

Which cannot be to purpose, unless these single persons look up constantly to God, who is the chiefest Overseer; (Parents and others are but deputies under Him) who leades us on and holds us in every good way, and hath said, *I will not leave thee, nor forsake thee**. And this so great a business they must commend unto Him (for it is a chief point of their charge) with the same earnestnesse as they desire to succeed and prosper in it. Our Lord Christ spent that whole night in prayer, before He chose His disciples: Thereby teaching us (weak and frail creatures, who have no subsistence of, or in our selves, but all from, and in God, what we ought to do at all times; but more especially then, when matters of importance are in hand.

It is of great importance, how and in what manner matters of importance are entred upon, and begun; where we may note; that nothing shall prove a blessing to me, which I have not commended to the Lord, and gained it from Him by prayer; so then, the young persons must look up to that hand, that disposeth all things, and to that hand they must submit. They must leave God to His own time, they must not tie Him to theirs; He is wise and wonderfull, and accordingly doth He work for those, whose hearts are stayed upon Him.

* ἐγὼ οὐκ ἀφήσω
σε, καὶ οὐκ ἐγκαταλείψω
σε.
Five negatives
surely I will
not, verily ve-
rily I will not.
Heb. 13. 5.

I have observed those, who have waited Gods time (with Chap. 6. § 1. is ever best, He doth all things well and in their season) so preferred in their match at the last, that it hath quite exceeded their own expectation, and the expectation of their friends; and this at such a time when they least expected, and had the least hope. I have certainly observed it so. They that wait on the Lord, shall once say they are remembred, and in a fit season: But they, who like an unserviceable piece of Ordinance, flie off before they are discharged; they who will put out themselves before their time, have broken themselves with haste, and proved like proffered wares, of the least esteem, quite disregarded. They must wait on God herein, whose hand leadeth into every good way, and gives a blessing in it: And they must wait His time also, which is a chief point of their duty.

3. The younger folk must leave this weighty businesse in their hands, who are deputed under God to take the cure over them, and the care thereof: And this if the single parties shall do, they have then discharged their double duty, before mentioned, which consisted, first, in the well ordering themselves, and so discharging their single cure: And then in leaving the rest, for the changing of their condition, wholly in their hands, whose charge it is, and whose duty also it is faithfully to discharge the same, and now followeth; for it is necessary I should adde something thereof: I mean, touching the overseers duty.

They, that are overseers of the childe (Parents, or deputed so to be) must be earnest with the Lord at this point, for it is a main duty; house and riches are the inheritance of Fathers, and a prudent wife is from the Lord. Parents may give a good portion, but a good wife is Gods gift; a great mercy and greatly to be desired. This is their first duty; The next is;

2. They must choose the man; (we regard not sexes) I say a man, not a boy, not a girl, before the face can discern the sex; parents must avoid the inconveniency of haste in so important a businesse, which helps to fill the world with beg-

Chap. 6. § 1.
 * See Censure
 of Travell.
 sect. 7.

* *Ad omne vo-
 tum stante for-
 tuna liscivit oci-
 nom. Quint. Dec.*

3. p. 12.
 * *Cir. Parad.*
Sen. ep. 9.

2 Chron.
 25. 9.
 † See Chrysost.
 of the choice
 of a wife. *Ser.*
 28. Tom. 5.

*Non sum ex in-
 sano amorem
 genere, qui vitia
 etiam excoalan-
 tur, ubi semel
 formâ capti sunt.
 Hæc sola est qua
 me delectat pul-
 chritudo, &c.
 Calv. ep. 16.*

* *M. Bolton di-
 rect. p. 236.*

gery and *impotency* 9. And they must choose the *man*; I say the man, not his *money*: It is well where both meet, and then they may choose and wink, but that is not very ordinary, and therefore they must be the the more watchfull; so where there is a flush of money, an high-tide of prosperitie, there is commonly a low ebbe of better matters, which indeed denominates a *man*: prosperitie is a great snare, (the greater, when the young heire begins at the top first, at the same peg or height where the Father ended) and it is many times accompanied with some idlenesse of brain *. I need not feare this; but yet I say in way of caution, choose the man, and then the money; when I say, a man, I mean such an one, who can finde meat in a wildernesse; who carries his riches about him, * when he is stript of his money; who hath his chief comelineesse within, and yet not uncomely without, such a man they should choose. If this man be wanting, the childe shall not set her eyes upon him, the parent must not. If some money be wanting, no great want, it is easily supplied; it is certain, if other things answer, some want that way, I mean in money, is not of sufficient value to hold off, or make a breach. As it was said of the talents, *The Lord is able to give much more then this*†; But if goodnesse be wanting, it is a greater want then is in a light piece of gold, which in a great paiment will passe not withstanding; as many great wants passe currant, where there is a great portion. Parents must shew their wisdom here, else they fail in a prime duty. They must choose goodnesse, and not account it an accessary. Better want the money then the man‡.

“Religion† and the feare of God, as it is generally the
 “foundation of all humane felicitie, so must it in speciall
 “be accounted the ground of all comfort and blisse, which
 “man and wife desire to finde in the enjoying each of o-
 “ther. There was never any gold, or great friends; any beau-
 “ty or outward bravery, which tied truly fast and comfor-
 “tably any marriage knot. It is onely the golden link and
 “noble tie of Christianitie and grace, which hath the power
 “and

"and priviledge to make so deare a bond lovely and ever-
 "lasting"; which can season and strengthen that nearest in-
 "separable societie with true sweetnesse, and immortalitie." *Mendax est*
 So farre Mr Bolton; and so much touching the Over-seers *omnis secularis*
 duty, in making the choice. *amicitia, que*
divini timoris

3. There is another main point, *That they give the childe*
leave to approve of the choice. As the Childe offers the greatest *vinculo non est*
 affront to Parents in giving her consent without their leave *ligata. Conf.*
 and privitie; so shall Parents offer the greatest wrong to *Rom. 24. in*
 the childe, that can be thought of, in concluding a match *Matth. latin.*
 without or against the childes allowance; we have an old *canon.*
 example hereof, and a standing rule, *We will, call &c* *
 * Gen. 24. 57.

To use constraint and force here, is the greatest piece of
 injurie that is done in the world; yet so injurious have some
 Parents been, and so they have compassed their end, some
 estate for their childe, but quite forfeited the comfort of
 estate, and childe both. The parents care was for that the
 childe least cares for; and neglected the main, the childes
 liking of the choice.

This is most injurious dealing; nay more, not unlike his
 (and that was most inhumane) who joyned the living to
 the dead. *Smithfield* and other places have told us the sad
 sequells of such matches. So then, this is the next thing be-
 longing to the Parents charge; They will not proceed with-
 out the childes consent.

But it will be said (as many times it falls out) The Pa-
 rents have made a fit choice, and have asked the childes con-
 sent, but cannot have it, nor any reason (except a womans
 reason) why it refuseth.

And indeed so it may well be; for the elder sort can-
 not alwayes give reason of what they like or dislike; (and
 when they can, their reason is unreasonable in such cases, no
 better then folly;) much lesse sometimes can the younger. See first part.
 And if so, then the childe must be drawn on by all faire chap. 4. 13. 4.
 meanes, and the plainest Arguments, such as true wisdome P. 55.
 and discretion can suggest, whereby to win upon it, and
 sweetly to incline the will; And if after some time of tryall,

Chap. 6 § 1. they cannot (by such faire means) prevail, then the world is wide enough, they must make another choice; they must not use force, oh by no means.

I think now of the sad and heavy consequences herefrom: So long as my childe hath a principle of life to carry her to Church, let her not be borne thither as upon others shoulders; for she matches for her self principally, and for her life; let it be with her full consent.

4. It is proper to the parents charge, and it is a point of their wisdom also, to be watchfull herein, that the parties have as little sight one of the other, as well may be, till there be some likelihood of proceeding. And then but sparingly too, till the match be made up. There are two things necessary in all matters of weight; *That we have Argus his eyes, and Briareus his hands*^b; That is; that we walk leisurely, and circumspectly, looking with all our eyes, and deliberating with all our counsels before we determine; and when so we have done, then to dispatch speedily. Young folk are good at the latter, they will conclude quickly, they are quick at dispatch: but in point of foresight they are no body. They spell the rule backward, they dispatch first, and deliberate afterwards; which causeth so much trouble in the house, and sorrow in the world. They think not, what they do, they do to eternitie. Parents must balast them here, for they are like a ship without it: Parents must foresee and forecast with all their eyes, and more if they had them, before young folk go to farre in this businesse. Let this objection be nothing; *I must eat good store of salt with him or her first, whom I would make my friend afterwards*; There is some use in it, but not here betwixt young parties. If their affections meet for the present, they examine not, what may cause a disagreement hereafter. Let the parents look to that, and judge of their dispositions; they may do it, and they ought; the younger parties, cannot, their judgement is steeped in affection, as was said, they have little discerning further then as may fit the present; but one or both can so intangle themselves, and very quickly, that if the match should break, she

^b *Prima allio-
num Argo com-
mittenda sunt,
extrema Briareo.
De Aug. 6. 41.
p. 201.*

the weaker breaks with it, and carrieth the trouble of it to the grave. I have observed it so also; and I tell no more, but mine own observations all along. Let them have as little familiaritie one with another as possibly may be, till the match be made up, and then as becometh Christian modestie.

5. And now I suppose the match treated upon, proceeded in and concluded in such a way, as is most agreeable to Gods will and word, for in so doing we may expect a blessing. There is but one thing remains, as a close to that great businesse; *The solemnizing thereof according to the same rule.*

And here we require the parents care and circumspection, at no point or circumstance more wanting; yet at no time more needfull, for it is the last and chief point of their duty, and evidenceth what their sinceritie hath been in all they did before, touching their proceeding in and concluding the match: They must remember now, and consider with all consideration, *That they are on this solemn day laying the foundation of a new house, or familie;* now we know, what care we take in laying the foundation: They are now so joyning two, that they make two one; and this they can do by joyning hands, but there is but *One*, and He onely, that can joyn hearts, and keep them joyned; That marries them to Himself, and each to other, making them that day, and all their dayes of *one heart in one house*. This is a great work, and peculiar to Him, who is *one God blessed for ever*. Therefore a main point of circumspection it is, that they do nothing this day whereby to offend His eyes, who gave them their childe, all that is lovely and comfortable in their childe; all the good they have, or can expect: Who makes a *Unitie*, and keeps a *Unitie* in the bond of peace. Certainly I am upon a great point of duty. O how carefull should we be, that we give no offence here! And yet how is this care wanting? May we not complain here, as *Chrysostome* in his dayes? *How are marriages solemnized, and in a manner, how uncomely for Christians! in such a manner, with such preparations, as if the purpose and intent were, that the devill should be the chief guest called in thither, and a blessing sent out.*

Chap. 6. § 1.

^cIn Gen. 24.
verse 67. *Hom.*
48. ^a & *Hom.*
56. ^a & *Tom.*
§. 18.

Chap. 6. § 1.

διὰ τὴν ἀγάπην ἡ-
 δὲ καὶ ἡ Χρῆς.

In Coloss. cap.

4. Hom. 13. α.

I remember the same Fathers words in another place; *If the minstrells be within, Christ is without; or if He doth come in, He turns them out*^d. I will not say so, lest I should strain the Fathers words, for I cannot take his meaning so: *Musick* is a science not to be despised, and though it be not congruous for *mourning*, yet it is for a *feast*; I suppose, there we are now. And though we are so, yet this I will say, and all that have common reason will say so with me, *where such songs are, as are usual at such feasts, there Christ is not, that is certain*. He is excluded: and let parents well consider, what a guest they have shut forth: such a one, who hath done all for them, from whom they expect all for hereafter. And here now, thou that art a parent shalt be judge in thine own case, supposing it to be thus:

Thou hast no means whereby to preferre thy childe, none at all; thou couldest not give it so much as her wedding clothes: But a friend thou hast, who would do all for thee, all to thy very hearts desire, and more. Tell us now, wouldest thou forget this friend, on the wedding day? no sure, that thou wouldest not; who ever was forgot, he should be remembred sure enough. Thy engagement to the Lord Christ is much more, and much stronger, I cannot tell thee how much more, but infinitely more, that it is; canst thou then forget to invite Christ to the wedding? Certainly no, if *reason* or *civillitie* can prevaile any thing: nay, *before and above all* (or else it is nothing, for He must be chief and Lord where He comes) *thou wilt*, as the same Father adviseth, "*call Christ skither*^e: for certainly, a marriage feast cannot be well ordered, if it be not, as once it was, even thus; *And both Iesus was called, and His Disciples to the marriage*^f. Suppose it so, and the parents have quitted themselves well, for things are done *decently and in order*. But now, here is a grave question, for thus it will be said; *Great reason we see, that we should invite Christ, but how can we do it? He is in Heaven, and we are on earth; He is a spirit, we flesh*. That is very true, and it is fit ye should know it, that ye may keep your distance, and answerably addresse your selves.

And

εὐχαριστοῦν τῇ Χρῆ-
 στῇ μετὰ τὴν ἀγάπην
 ἀγαπᾷ.

In ep. ad Coloss. Hom. α.

^f John 2. 2.

Object.

Answer.

And when ye have done so, according to knowledge, then observe an *Analogie* or congruitie in this businesse; as thus; would you know how you may invite Christ? As thou doest thy much honoured friend before spoken of; Thou doest solemnly entreat his company that day; thy preparations are answerable to that respect thou bearest unto him; such company, such cheer, such a communion, as is every way futable. After this manner invite Christ; but remembering still, both *Christ and his Disciples*, they stand close together, and can never be parted.

“But if *Christ* come in, our *myrth* must go out; He marres *Object. 2.*
 “all our musick. That is the common objection. He is too
 “strict and sowre a guest for such a time: so it is said, or so it
 is thought. Why? It is certain; there is a Christian *libertie* *Answ.*
 to be taken at this time, even by *Christ's* own allowance. If
 ever mirth be comely, then at a wedding dinner: if ever
 good cheer be in season, and some exceeding that way both
 in mirth and cheer, then at such a *feast*; it is not properly a
feast without it, not a marriage feast I am sure: And such a
 feast it is even by allowance from our great *Master* of that
feast. But now we must take this along with us: 1. There is
 great cause, that we should watch over our selves, and over
 our affections now, more specially, because, *where God gives*
a libertie, there man is prone to make an excesse.

2. *We must account that a mad mirth, which grieves the*
Spirit of God. 3. *That to be a most unkinde requitall of the Lord,*
where He hath made our table like a full pasture, there to exalt
the heart, or to lift up the beel. And all this we are apt to do,
 therefore must we be the more circumspect, and watchfull
 over our selves at such a time, that things may be done de-
 cently and in order; that all may shew forth Christian hone-
 stie, prudence, wisdom, modestie. And this, because that day,
 having an influence into all our following dayes, may be so
 disposed and passed over, that it may be a pledge of a blessing
 upon all the rest. And this is according to Gods holy or-
 dinance.

And so much, Childe, for thy better provision and pre-
 S I paration

Chap. 6. § 2. paration for this great and solemne businesse; *Of convenient entrance into this honourable estate*, wherein I have discovered the great abuses and disorders about it, for thy better warning; and the more to engage thee to thy duty, which was twofold: *The well looking to thy self, thy single cure, and then looking up to God, leaving the rest in their hands, who are thy parents, or deputed so to be*; What their charge is, we have heard, even their fivefold duty.

It follows now, that I adde something touching our Christian-like managing this worthy and honourable estate; as becometh the *honour* of it, whereon depends our comfortable living in it.

II. §.

2. We suppose now, that affections at the first meeting are strongest, like a spring-tide; there are some certain flushes, as I may say, of Love, and Joy, from the present enjoyment each of other. Here then is required more wisdom then we have to moderate our affections (now in their hot fit) and to temper them with knowledge and discretion: For this we must know, that there is as much difference betwixt these sudden flushes of love, and a well grounded affection, as is betwixt the burning heat of a fever, and the naturall heat of a sound and healthy body.

It is of soveraigne use to help us in the guiding the stream of our affections in the right channell, to consider, Who it is, that makes the Creature so suitable, lovely and beautiful; who it is, I say, that adorns and beautifies both the *Bridegroom*, and the *Bride*. To forget this, seems as unreasonable, as it is impossible for a *maid to forget her ornament, or a Bride her attire*^f. And if it be remembered, it will beget some reciprocation, both of affection and duty, to Him, from whom we have all our comeliness^g, and the stream of our affections will run right; *We shall greatly rejoyce in the Lord, for he hath clothed us with the garments of salvation, He hath covered us with the robe of righteousness, as a Bridegroom decketh himself with ornaments, and as a Bride adorneth her self with her Jewells*^h.

^f Jer. 2. 32.

^g Ezek. 16. 14.

^h Isa. 61. 10.

And it will help also much to advance our affections that way,

way, where our treasure is or should be, if we consider that Chap. 6. § 1.
 expreffion, then which, there is not another more feeling
 one in all the facred Scripture (except in the 103 psalme
 verfe the 13.) *As the Bridegroom rejoyceth over his Bride, fo*
fhall thy God rejoyce over thee.

¹ Ifa. 62. 5.

This confideration would much help us in the keeping
 our hearts to God, the fole fountain of life and happineffe;
 and from cleaving to the Creature, which at the beft, is but
 as a *Cifterne*^k, which fills and empties according as its in-
 fluence is from the fountain. It would be a means to cut our
 expectation the fhorter, that it fpread not out too large to-
 wards the Creature; which (though our thoughts are o-
 therwife, but they have no bottom) cannot fatisfie; nor is
 it poffible it fhould, no more then the Eaft-winde can fill
 the ftomack; there will be an emptineffe notwithstanding,
 or a filling with winde, fuch a vanitie there is, that lieth up-
 on the Creature. And then the more we fhall enlarge and
 widen our hearts towards it, the more the Creature may
 contract, and narrow it felf towards us, for our juft punifh-
 ment; and fo, the heart, finding a capacitie in it felf, and a
 narrowneffe in the Creature, it would finde fo large content
 in, but cannot, nor is it poffible it fhould, there groweth a
 fatietie, then a flatneffe, then perhaps a coldneffe: whereas a
 true and orderly love would have kept it felf in life and
 heat, and have maintained a good proportion in both, &c.^l

¹ Hymn Sc. 21.
² Psalms Sc.
^l Ibid.

Sinne hath wonderfully poyfoned our natures, and put
 all out of frame: And if we be left in our own hands, we
 fhall pervert Gods good ordinance, and turn it into finne;
 fo, that which was ordained as a remedie againft finne, may
 prove, through our finne, an occafion to foment it the more.
 For indeed, thofe very expedient remedies (on which we
 may dote too much, and put too much truft unto) confider-
 ed in themfelves without a divine influence fanchtifying
 them, are but crazy and fickly. They cannot put us into a
 found conftitution, or right temper, nor keep us in it, no
 more then meat and drink can, till the ftomack be cleansed,
 and a word of bleffing from the Lord of the Creature doth

Chap. 6. § 1. accompany them, but if abused to intemperancy, our good temper is more lost, our distemper is increased, as fire by fuel put unto it. The reddition or application hereof to our present purpose, is very easie, but I forbear it.

Over some things we must draw a vail, and when we walk under that, we must walk the more comely, and honourably: No cover hides from God, *whose eyes run to and fro through the whole world* ^m. But though all things are bare and naked before the Lord, even the hidden works of darknesse, yet we must note that the Lord beholdeth us more narrowly, and taketh a more strict observation of our way in those places, where mans eye cannot look in upon us. There is the very tryall of our sinceritie and uprightnesse, and thither the Lords eyes come; And withall (as I may say, for the Scripture intimates so much) with a light or torch in His hand; we cannot be hid. Therefore look we must to our selves more especially in the dark, because there we are most observed.

This is a point of speciall consideration, and concernment to make this estate comfortable unto us, and, as it is usually called, honourable. To teach us well to order our affections, and to carry the streame thereof in a right channell. But more specially the words of *Cbryostome* may teach very much, these they are: He loved his people committed unto him, as the Bridegroom the Bride, and thus he bespeaks them: "I love you, said he, and ye love me; so we do well, but we do not enough, nor orderly neither, unlesse we fulfill the first commandement first. Let us all love Christ, with all our might, with an exceeding love, who hath done all for us, and hath exceeded to us ward: let us exceed (if there can be an exceeding that way;) Then our love will run in a right channell, from Him to Him. This concerns you and me very much, let us put to all our might here, let us love Him with *feruency* of spirit; for pitie it is that so sweet an affection should be spent and lost upon the Creatures: that's the conclusion.

2. It will conduce much to our after content and quiet; if

ⁿ 2. Chthon.
16. g.

αὐτὸς ὁ θεὸς καὶ
ἐκείνους ὅς.
In Act. Apost.
ap. 17. Hom.
c 4. 9. ^m.
καὶ ὁ πῶς τὸς
ἀποστόλους.

ὑπομένει ψυχῆς.

if we, at the first, count *our cost*, and fore-cast discontent; Chap. 6. § 2.
 I mean, if we expect troubles, and keep a room for them (as was said) for come they will, being the proper badge of a Christian, and the very accessaries of a married estate. ^{1. Cor. 7. 28.}
 Some mens thoughts are so youthfull, that they can think of no change, but that it will be *May-tide* all the yeare; they think of nothing but the present, and that, as it is at present, it will be alwayes; though that present time passeth, as quick as the thought, and troubles follow, as the night, the day: but this they think not of. We know whose conceit it was, that every quarter of the yeare would mend, and prove better and more easie to him; but it proved otherwise, for it was the vain and simple conceit of such a simple creature, whose nature is inferiour to a fool; The morall is ours, and teacheth that every quarter of life, the *Coniugall state* more specially, hath some proper and peculiar troubles attending on it; and the more we account of them, the better we shall bear them.

Things may go crosse for want of care, so may they notwithstanding all our care. It is a true saying, "we know" not the faults of our yoke-fellows before we are married, nor quickly then; there is enough reason and cunning also, to hide them before. And now, that we know them, we might have known before; that two *Angells* are not met together; but two frail creatures; whereof the best is full enough of infirmities: And this true wisdom counts of before hand, and that is to *count the cost*; then nothing can come which was not expected.

We must expect to enjoy blessings with afflictions; a mingling our joy with sorrow; our wealth with some woe; a tempering heaven with earth; and this is a happy tempering, that we should neither love nor rest in this earth, above that which is meet, but acknowledge all is but vanitie: and so we should love it as transitory things, and have our great delight in the Lord alone. And if this be our wisdom in this particular and more speciall businesse, then, if matters be not well, we make them well; and, if not our yoke fellows, yet our selves the better.

We must note a second thing also, for it is of great use, for the keeping the unitie of the Spirit in the bond of peace; that in marriage there are two things essentiall to it, and seem contrary, but indeed are not; *An honourable equalitie, and an inequalitye; A superioritie, and an inferioritie*: both founded in nature upon the strength and sufficiency of one sex, and weaknesse and insufficiencie of the other.

The *equalitie* consisteth in this, that man and wife should count nothing their own; *mine and thine*, two words that make so much difference and division in the world, must not be heard in the house between man and wife; no, never heard in that communitie; *All things are in common betwixt them; souls, bodie, goods, friends, acquaintance, one the others; all common.*

The *inequalitye* or superioritie consisteth in the husbands *headship*, and power over the wife, he is supreme as the head.

Now here is a point of high wisdom; sith a *conjugall estat*: is a drawing together in one *yoke*, and the yoke seem unequal; yet to draw strait and even, and in a right path; This, I say, is a point of high wisdom, for it is taught from above: And where this wisdom is not, there these two things, which seem contrary, but are not, will be contrary indeed; and that, which is indeed the foundation of all order, which proceedeth from *unitie*, as the head, will cause great disorder.

There is but one *will* in an house, when the *will* of the wife to her husband, and her husbands is subject to God.

But where this wisdom is, this teaching from above, it will be thus discerned and exercised; The husband, superior to himself and his own will, sweetly commands himself, looking carefully there (that is the Apostles rule and method to all, that have oversight and authoritie over others, as well as pastours, *our selves* first, then *others*) And so commands his wife; And she, again, as sweetly and willingly obeys him: The husband lives with his wife, and rules, as a man of understanding; and the wife submits, as a woman, that hath knowledge: The husband counts it his greatest dignitie, to govern in the feare of God; And the wife her greatest honour to submit thereunto. *It is not basenesse, but a*

point

Acts 20. 28.
1 Tim. 4. 16.

"point of a noble minde to know ones self inferior, and to de- Chap. 6. § 1.
 "meane ones self accordingly, saith Chrysostome. A wife by
 "taking that to her self, which belongs to her husband, as
 "his proper right and charter, doth not, in so doing, take
 "the honour of the man, but looseth the ornament of the
 "woman, saith the same Father in another place. Indeed
 there is not a more unseemely and unworthy sight, then to
 see a wife *usurp the authoritie over the man*; It is like a body,
 I have sometime seen, whose head was bowed down so close
 to the breast, that behind, you could scarce discern any thing
 but the shoulders. Certainly, it is a seemely sight, To see
 the head stand out in sight; and the contrary, as unseemely.
 And as unseemely every whit, if the man demean himself
 unworthy of his place, if he be not answerable to his honour
 and headship, it will but disgrace him the more: being like
 a pearle set in lead, or a jewell in a swines snout, a skull
 without braines; or an head without wit.

It is not to be doubted, but the prime dutie, and the very
 weight of the burden lyeth upon the man; It is much how
 he leadeth the way, and draweth here: for the head is
 the *Glory and Crown* of the Body; and to be an Head im-
 ports a preheminance, and soveraigntie; it implyes also
 a derivation of the spirits thence to the members, which be-
 ing intercepted, the body would quickly fall into a dead
 palliet; All which strongly argueth the mans principall
 charge and duty, to whom belongs the headship; and there-
 fore is the principall and leading example; "The man by his
 "example must lead on the wife to faith; else what is one
 "in the flesh, will be two in the spirit, that is, divided, saith
 Chrysologus. "The man is in his place, though of the lowest
 ranke, yet in his place, as the great parsons in their great
 seas; as the *Admirall ship* that beares the Lanthorne, all
brum officio suo fungitur, ubi quod est principale non consistit, de Sacer. d. Gaber. l. 7. pag. 234.
 "it is conjungunt delectat ad fidem, ne quod unum est in carne sit in deo sum. Ser. 10. As it
 is in printing, when on Sheet is set a thousand are easily pressed after it: so when the
 master hath a good impression upon him, his family is easily stamp to piety. If Grace
 that pretious oymment be plentifully in the head and heart of the Master, it will
 quickly distill to his skirts, children and servants.

Chap. 6. § 2.

¹ De Conf. lib. 2.

chap 25. see

part first p. 93.

“The light-
nesse of my
family shall be
laid to my
charge, to my
conscience
makes me
feare for lacke
of more earnest
and diligent
instruction
which should
have beene
done.

Bishop Ridly to

Master West

martyr. p.

1569.

⁷ Epistle to the

first part.

² Martyr. pag.

1569.

Pag. 1494.

2 in in uen-
tu-
martyr.

martyr. 1. 7. pag.

541.

steare after it: “And indeed this man, though in a low
“estate of life, yet being out of order, can blow as big, and
“raise as great stormes proportionably in his little pond, as
“the other doe in their great seas, so *Lipsius* phraseth it²;
“Therefore whether the man be in high place or low, it is
very much how he leadeth the way, for he is as one that car-
ryeth the Lanthorne. If the husband hath received the *stampe*
of holinesse, as was said, y he will quickly *presse* his household
with the same *impression*: if Grace, that pretious oymntment,
be in the *head* of the *head* in an house, it will, quickly destill
to his *skirts*, Children and servants. A husband should know
that he is not more above his wife, in *place*, then in *example*.
Therefore what is done amisse in the house, will returne up-
on the man, as most blame-worthy. “My conscience makes
“me feare, that the lightnesse of my family shall be laid up-
“on my charge, for lacke of more earnest and diligent in-
“struction, which should have beene done, said Bishop *Ridly*
“to Master *West*. “Woe and woe againe, if we by our exam-
“ples, should make others to stumble at the Truth;” So *Iohn*
“*Bradford* to *Iohn Carelesse*². It is a tradition, that *Matthias*
“the Apostle was used to say; If a goodmans neighbour did
“fall into any great sinne, the goodman was to be blamed:
“for if that goodmans life had beene futable to his Rule, the
“Word of God, then had his example, according to rule, so
“awed that neighbor, that he had not so falne, said *Clemens* of
“*Alexandria*². Much more may the same be said touching
the husband and the wife; the father and the child; the ma-
ster and the servant; if any thing be amisse, if things goe not
straight in the family, it is very likely; the husband, the
father, the master, walke not according to rule, but some
croste or crooked way, for he is the *head*, the leading hand.
The *starres* are eclipsed oftner then the greater lights, but
their eclipse we oblerve not; but if the *Sunne* or *Moone* are
eclipsed, our eyes are upon them, for the one rules the day,
the other the night. Inferiours faile often in their duty; but
the obfervation is. what their Superiours, what their Go-
vernours doe. They are in their little house, as the *Sunne*
and

and Moone are in the great world, The little great Rulers Chap. 6. § 2.
therein. Therefore it requires our *Marke*; That it was the
Man, for whose faithfulness the Lord did undertake; *I*
know that Abraham will command his children, and his house-
hold, &c. ^b *Command*, marke that; *Command* not so much ^b Gen. 18. 19.
by his Word, though that was a command too, but by *ex-*
ample. That hath more force in it, more of that we call
compulsion; *Abraham will command*. And it was the *Man*,
that promised for himself; *I and my house will serve the Lord*,
Isaiah last 15. It was the *man*, and a man after Gods own
heart, that said, *I will walk within my house with a perfect*
heart; (*Psal.* 101.) And much reformation must follow,
for the removing of the wicked from his seat and sight, and
for the encouragement of the godly; as it is plain in that
place: And, which is more, this was a great house, a king-
dome.

It was a *man*, and one under authoritie, though he had
souldiers under him (and they are none of the tameſt crea-
tures) who did say to this man go, and he went, and to an-
other come and he came; and to his servant do this, and he
did it.

And to put the lowest last (for indeed he was much below
a Christian, but quite shames him) it was an *old man*, and a
dark man; *That had foure sonnes, stont young men, five daugh-*
ters; many servants; a great retinue; over all, this man carried
himself with such authoritie, with such a Lord like command,
but so well tempered, as his servants feared him, his children re-
verenced him, all honoured and loved him: In the buse you
might see, saith the author, the old paternall authoritie and disci-
pline revive again.

Cic. de Senec.

All these examples charge the man still, and good rea-
son, that he should be accountable, being principall, and the
head of the family, the chiefest pillar in it, that holds up all;
And, though the wife be (as she should be) more faithfull in
her place, then *Bibulus* in his office, yet the husband carry-
eth the chiefe name of all, being the more worthy person;
and Lord in the house: And the wife is well content with

Clap. 6. § 3:

*Augurini Para-
bolam.*^d Act 3 1.
^e Epit. to the
first part.

it; she counted the husbands honour here; and so it is: And being *alwayes* (as the Moon is sometimes with the Sun) in a full *aspect* with her husband, then she casteth the greatest lustre, then she is most bright. Similies must not be strained too farre; Wives must not shine then the brightest, when the husband is farthest off, though then also, though not her clothes, yet her vertues may shine the clearer; for then her wisdom in governing and commanding doth fully appeare, when the husband is farre off; And her husband is knowne thereby; *Hee sitteth among the Elders, and her owne workes shall praise her in the gates.* A good wife is still in full *aspect* with her husband. Certainly, it is the comeliest sight in the world, To see man and wife going in all things, as *Peter and John* went to the Temple, *together*, ^d (it was spoken of before) ^e where there are *clown* hearts and divided tongues, there is no *edifying* in that house, but a Babell of confusion rather.

^f Pag. 104. +^g Prov. 25. 12.
and 15. very
notable.^h Chrysost. Tom.
5. de Laz con. 1.

But now suppose the case, as it is too ordinary, that the *man* is the *weaker vessell*; the *head* goeth the contrary way; it is so surcharged, or the heart is so like a stone; suppose the case so, that the *head* is so distempered and *Nabal-like*, that it cannot leade the way, how then? This is a crosse in the way and a great one; but it must be taken up and borne; and the wife must, as was said, ^f *speake good of it*: we must not chuse every day: If the choice is made and the two are yoked, they must draw as well as they can, and be content. They must use all the skill they have to fit the yoke to their Neck, else it will prove an *iron-yoke*. Before I have chosen, (I may fit my choice to my mind; when I have chosen, I must fit my mind to my choice: before, things might have beene otherwise: now they cannot; I must not now goe *Crosse to my Crosse*, for that is to make it a double Crosse. ^g *Patience and meeknesse* in bearing and forbearing, & wins much upon a contrary disposition, and at length may overcome it; but if not, and the labour be lost: yet, as saith the ^h *Greece Father*, (applying it to Ministers waiting, when ⁱ *God will give repentance*) the reward will not be lost, no nor the

the labour neither, for if the wife cannot better her husband, yet she will make her selfe the better, as the old saying is, and it concernes the wife, as well as the husband. But how bad soever the husband be, his badnesse shall not beare her out, nor have her excused for the neglect of her proper duties, and walking with God in his wayes, nothing shall plead her excuse for any neglect therein.

Chap. 6. § 2.

Mariti vicium aut tollendum, aut ferendum: quæ tollit, maritum commodorem præstat, quæ ferit, sese meliorem facit. Ant. Gell. lib. chap. 17.

We are apt to quarrell with our blessings, much more with our crosses, and with that calling, that God hath set us in and allotted us unto. But, assuredly that excuse shall leave us speechlesse; though we thinke every thing will be of weight sufficient to have us excused, yet we shall find it but a meere conceit: nothing is of weight sufficient to excuse from the doing of duty, *it shall not be an excuse for the man to say; "Lord, I had done my duty as thou com-
"mandest, but that Thou gavest me a scoffing *Michal*;
"nor shall it serve the wife to say, Lord, I had done my part,
"had I not been yoked to a *Nabal*."

* First part p. 174.

The man failing in his dutie, shall not hold the wife excused, for her failing in hers; If the man leades ill, the woman must not follow ill; it was a good answer to an abusing and an over-bearing commander, *Doe you what you will, I will doe what I ought*: The wife looseth her fathers name, and must forget her fathers house, but she must not forget her *Lords* charge, nor her vow in *Baptisme*, nor the name was called upon her then. Her head hath an *Head*; and therefore she must say to her husband, as *Ignatius* to the Priest, *All things shall be done, as you will have it*, but then you must command as God will have it ^m. The husband must command in the Lord, and so must be obeyed: if otherwise, yet he must not put out the eyes of his wife; she hath a light to guide her, besides her husbands false rule. The husbands exorbitancy from his rule, will be a crosse, and no small one; a block in the wives way, and a very clog hindering, that she cannot walke on with speed, alacrity and comfort; but is so farre from warranting the wives aberration from the way God commands to walke in, that it the more binds

I Kogadē Kogadē, Ixet: pādē a tōu yōdine ou yōdē, uadē a tōu yōdē. Ant. dñ.

The head hath an head. All things shall be done as you will have it, but you must command, as God will have it.

^m *Ignatius to a Priest, Chrys. Tom. 6. in vet. a. Princip. p. 10. Chapt. 11.*

Chap. 6. § 2. and engageth her unto it, her bond is rather the straighter, as her praise will be the more. And this we must still note; *Not to obey as we should, is more dangerous to society, then not to command as we should;* though they shall not be unpunished that are careless in either, being both the fountaine of all humane society.

If the wife must stand alone; so farre from an helper that her husband is an hinderer, then she stands single and charged but with her single duty; *I and my maidens*, saith a woman, a Queene, that had attendants answerable to her state; yet she would seeke God in His owne way, so should her *maidens too*: indeed she lived apart, and therefore might much better maintaine her authority. It is not easie to maintaine it there, either over maidens or children, where the husband in presence, will foolishly and unworthily contradict or slight the same. But however the wife must doe her duty, *I and my children, I and my maidens*, Esther is a cleare patterne, who lived apart from her Lord. And if that comes not so home, *Abigails* carriage is exemplary, who was very unequally yoked. But now (for I cannot passe over this point lightly,) that the husband and the wife may draw even, though the yoke seeme to be, or indeed is, uneven, let them consider, the husband first; *Let him remember that houre, when the father gave his daughter to him; for then the father gave his daughter out of his own hands, & from under the tender eye of the mother, so intrusting her unto his right-hand: she leaves her deare parents and their house, that sweet society and communion there: she forsakes all these so well relishing comforts, which she found in her parents house: nay, she forsakes her selfe, for she looses her name, that is the propriety in her selfe.* And what imports all this (saith Chrysostome,) but that the husband should now be to her instead of all those, as a carefull father, as a tender mother, as her dearest brother, as her sweetest sister, as her only selfe; that in him she may find her selfe againe. In a word, the father giving his daughter implies and expects thus much; that his daughter shall now find all those comforts sum'd up in her husband; in him, the Abridge-
ment

* Epist. ad Cor.
Rom. 26. v.

ment and Epitome of all. All this will be remembered if he remember that time when his wife was intrusted to his right hand. Chap. 6. § 2.

And the wife must remember also that at that very time, she engaged her word, that she would reverence her husband as a father; honour him, as her Lord; observe his eye, as her mothers; tender him, as she can her dearest brother, or sweetest sister; that she will be unto him as an haven (so the father speaks) that when her husband comes home, perhaps in some storme (as few men there are, that, from within or from without, find not winds enough to cause it,) yet then, and at such a time, he may find an haven at home, all calmes there. If the wife remembers that time, she must remember, that to all this she stands bound by a most solemne promise. And thus the husband and wife both may learne and looke to their proper duty; That the husband love the wife, the wife honour the husband. Obeware (for this is a nice and tender point.) beware, lest we blow that coale, which will sparkle, and quickly kindle a flame; foresee and prevent all occasions, which may make the least difference or smallest division betwixt the man and his wife, for the breach will be quickly great like the Sea, & who can heale it? And then, that which should have beene as an haven, will be a Tempestuous Sea. For when there is difference betwixt the man and the woman, the house fares no better, saith Chrysostome; then the Ship doth in a storme, when the Master and the Pilot fall to pieces; now if the agreement be not made quickly, and the difference accorded, the Ship will fall to pieces upon the Rocks. And so much touching the joynt duty of man and wife; and that, though the yoke seeme unequall, yet they may draw even; and that in case the one faile in duty, it is no excuse for the failing of both; how both are instructed, and from what time. Other duties there are, but they have beene already intimated in the first part. What may more particularly concern thy self, child, whose instruction I specially intend, now briefly followeth.

Every estate is subject to grievances, more specially the

wash away sinne, and as a punishment thereof: Then, yet Chap. 6. §. 2. i
 still sinne is to be feared, not those; It is foolish to feare the
effect, and to allow the *cause*. Consider also (so the Father
 reasons the case or to that purpose) "will it be terrible to
 "see the earth totter like a drunken man, and threatening
 "confusion in an instant, and men flying before it, but they
 "know not whither? how dreadfull then will be the wrath
 "of God, which will be heavier then the heaviest moun-
 "tain, and shall be manifested from Heaven, as the just por-
 "tion of sinners, sinking the soul under the same to all eter-
 "nity: how dreadfull will that be? and sinne makes it so:
 "if it were not for sinne, though the earth shake, we could
 "not be moved; what ever evill come upon the face of it,
 "yet would it be good to us; it could not hurt; therefore
 "feare not the earthquake (that is most terrible and affright-
 "ing) but feare *sinne* the cause that makes the earth to reel:
 I adde, and flie from it, as *Moses* before the Serpent; and as
 they fled before the earthquake, and flie to Him, who is
 the propitiation for sinne, if we so do, (as we must needs
 do, if we apprehend sinne to be so evill, for we will avoid
 poyson, when we know it to be so) This will take away
 the trouble and sting of feare, and prevent the shaking fit
 thereof.

See Chryst.

de terre motu.

Tom. 4. ser. 6.

Lige Sen. Ibid.

7 Zach. 14. 5.

I have told thee a great lesson now, and to make it yet
 plainer, I will reade it over again; *Sinne onely is to be feared*;
 I mean that sinne I am not humbled for, I have not repen-
 ted of, that onely is to be feared, for it makes every thing
 fearfull; Death, they say, is terrible; of all things most ter-
 rible; It is not so to him, who hath repented of his sinne,
 and is at peace with God, he can die as willingly, as we can
 fall asleep, when we are weary. The prison, sword, fire,
 fearfull things all, an earthquake very terrible, not so to
 them, who have made God their rock, and refuge, so whom they
 can continually resort; feare nothing but sinne, and the hiding
 of Gods loving countenance from thee; for the lightsome-
 nesse thereof is better then life. Feare the least eclipse of His
 light, and every thing that may cause it, for it is more re-
 freshing

Chap. 6. § 2. refreshing to the soul, then the Sun beames to the earth. Mark this still; when sinne sheweth its *full face* (we see but the half now, and in a false glasse too) and when God hideth His face, there will be, to say no more, a *fainting*. The servants of the Lord have been under heavy pressures, yet then *they fainted not*; they have been in prisons, and there *they fainted not*; thence they have been brought to the stake, *there they fainted not*; fire was put to, and flaming about their eares, and *then they fainted not*: but when sinne shews it self, and God hides Himself, then the next news is ever, *The spirit faileth*. Zophars counsell is the close hereof; *If iniquitie, &c. Iob 11. Verse 14. 15. &c.*

Now touching our present grievances incumbent and upon us; These are either *imaginary* or *reall*; and the imaginary, as one saith, are more then the reall; we make some grievances to our selves, and we feel them so, because we fancy them so; we call for them before they come, because our imagination, (a wilde and ungovern'd thing) leades us and misleades; he was led with a conceit and troubled with it, who complained of a thornie way, when it was not so, but he had one in his foot.

The way to help this, is to take a right scale of things, and to weigh them by judgement, which, interposing, thus resolveth and assureth:

1. As thou shalt shorten thy desires, thou shalt lengthen thy content; the poorer thou art in the one, the richer in the other.

2. Bridle thy appetite, not accounting superfluous things necessary.

3. Feed thy body and clothe it, but serve it not, that must serve thee. If thou shalt pamper or pride it, the order will be inverted, and all out of order; that which should obey, will rule.

4. Measure all things by the compasse of right reason (Sinne never wanted a reason, yet we call it unreasonable) by reason, I say, not by *opinion* or *conceit*, a fluttering, ranging thing, it can finde no bottom to settle on; it is as changeable

² *Cultus magna cura magna virtutis incuria ex Catone. Cal. Inst. lib. 3. cap. 10. ser. 4.*

³ *Opinionis instutum tum variare & penitere ut Chamaleon, &c. Lips. cont. 1. ep. 12.*

as the winde; it feeds as they say, one doth upon the *aire*, Chap. 6. §. 2.
therefore is still *gaping*, but never content.

Lastly and chiefly, for it is the summe of all; be assured hereof; that *outward* things cannot *inwardly* satisfie ^b. This ^b *Capacem Dei non implet minus Deo.* *finite*, requires an *infinite*; He that filleth the earth with His mercies, must fill the soul with His goodnesse, else there will be an emptinesse. Expect then a satisfaction, a filling from that hand, who alone can give it. O farre be it, if God shall enlarge thy earthly portion, and cast thy lot in a pleasant place, to say, as an unwise and unthankfull people once did, "*We are Lords* (that is, we have a full portion in a fruitful land, whereof we are Lords, and wherein we take contentment) *we will come no more unto thee* ^c. Look upon *outwards*, as *cisterns*, which cannot fill but from the well-head; and being filled, empty again.

How pleasant soever thy lot be in respect of them, yet say still; *But it is good for me, to draw neare^d unto God*; and to continue with Him too ^e. And be restless in thy desire, untill thou canst say, *thou art the portion of my soul*: Thus judgement interposing resolveth; and it helpeth much to cure the imaginary grievances of our life: for if we be poore, we are not the further from Christ; nor, if rich, are we the nearer. The like we may say of health and sicknesse; of honour and dishonour, even the very same, which the Aposle speaks of that, wherein the Church of old much gloried in and doted upon, *They are nothing* ^f; Things that are not in the wise mans account; for indeed, he had an eye, that could look into and through them: And therefore as God made all things by His power of *nothing*, so he, having wisdom from God, made *nothing* of all things; *nothing* in reference to that *one thing necessary*; or *nothing* in reference to *heaven*, our putting forward or backward in our race thitherward to our crown ^g. And to the same purpose *Calvine* speaks upon the forenamed Scripture; "For outward things, saith he, be not over-carefull, or over-troubled, look that thy heart be *turned*, and thy life *changed*, then care not for other changes and turnings of things below; come wants, come

^b *Capacem Dei non implet minus Deo.*

^c Jer. 2. 31.

^d Psal. 73. 28.

^e *acquiesce.*

Act. 11. 23.

iniquities Acts

13. 42.

1. Cor. 7. 19.

Prov. 23. 4.

^f He that boasteth in his riches, &c. is as as if a fellow servant, fed from the same Master, at the same table, should glory over his fellows, because his hairs are longer then his fellows, so are his nails. *Crys.* 1. Tim. *Hom.* 1.

Chap. 6. § 2. "sicknesse, dishonour, disgrace, reproach and so forth; "come what will or can come, they make some change or "alteration with us on earth below; they alter not our state "at all, they make no change at all with us above in heaven. Health is nothing, sicknesse nothing; riches nothing, pover- tie nothing; honour nothing, dishonour nothing; What then may wee properly call something? That the A- postle sheweth in the following words; *The keeping the commandments of God*; For in Christ Iesus neither this, nor that availeth any thing, but *A new Creature, or Faith which worketh by love*". So much to remedie our imaginary grie- vances, that proceed from the sicknesse and distemper of our fancy, which calls things, that are not, or are nothing, as if they were, or were something; and that which indeed is, and is *All*, as if it were not, or nothing at all. This is the fruit of our distemper; And this, which thou hast heard, may, with a blessing from Above, give some cure and re- medie unto the same. A chief remedie also it is against those, we call reall grievances, whereunto notwithstanding I must say something, which now follows.

^b Gal. 6. 15.
Ch. 5. 6.

There are reall grievances in a married estate; not such, which we fancy to be so, but we know to be so; as we know worm-wood is bitter, and honey sweet, being of the nature of the thing.

^a *ὅπου ὁ Χριστός ἐστίν
ἐκεῖ ὁ παράδεισος.*
Chrys. Tom. 5.
ser. 32.

And here I come to the bottom, and finde the root of these also, it is our *foolishnesse*, our *sinne*; that is it, which sowres all, and brings a curse upon our blessings. As the Father saith, *Where Christ is, there is heaven*: so truly we may say, where *sinne* is, there is *hell*, for so we finde it to be, even from thence, our vexation and pain. And therefore if I should speak in a word, the way to help these grievances is to pluck out the *core* of our *wound*, which puts us to all the smart and pain. That *core* is *sinne*: Sinne is it, which causeth our for- rowing, even *sorrow* upon *sorrow*. Therefore if we look for an *healing-up*, pluck that *core* out: And then set grace against these grievances, so we may be *as grieving*, *as sorrowing*, and yet even then and alwayes rejoycing. If Nature teach bees,
not

not onely to 'gather honey out of sweet flowers, but out of Chap. 6. § 2.
bitter: Shall not grace teach us to draw even out of the bit-
terest condition something to better our souls? Man hath
learned to tame other creatures, even the wildest; Grace
will teach a man, how to subdue the greatest troubles: but
this is too generall, more particularly thus.

Learne then, sith troubles will meet with thee; do
thou sit down counting thy *cost* (as was said) and go forth
to meet with ^k them; then thou wilt be better provided ^{καὶ χαίρειν}
and fore-armed. It is no point of wisdom, to let an enemy <sup>χαίρειν δὲ τὸν δού-
μην, &c.</sup> Before
to surprize us, on our own ground, in our own home. Trou-
bles will come, prepare for them, leave some room to en-
ertain them, as was also said; And when they are come, be we humbled
there is an art to bear them, as there is to poise a burden, as in a storm, so
and well to fit it to the back, that it may be carried, if not when it comes
without burden, yet with more ease. we shall finde
a calm peace.

But now, this Christian-like bearing of troubles, this
carrying our burdens patiently, and as we say, lightly and
merrily away, it supposeth two main things; *(Myf. Tom. 6.
ver. Tef. 7-9
P. 99.)*

1. That, through his strength, by whom we are able to
do all things, we have made a through work in the great
and necessary businesse of mortification; delicate and dain-
ty flesh will startle more at the scratching of a pin, then
mortified flesh upon the gridiron; They that have hungered
and thirsted after righteousness, can endure to be shortned
in matters of a much lower nature; and they that dwell in
heaven, while they sojourne on earth, cannot be much dis-
quieted in their change; they that know, they deserve no-
thing, can be glad of any thing.

And the way to come to a through mortification, (I speak
of an ordinary way) is to begin to deny thy self in small +
matters, thou shalt the easier do it in great. If we cannot
forsake a cup of wine^m; or beere which is not needfull for <sup>m See first part.
p. 84.</sup>
us; we shall never be able to forsake, husband, childe, p. 84.
house, land, for Christs sake. If we have not the command
of our selves in a trifle, in a toy, we may never hope for it,
in weighty matters; It is Mr *Perkins* note in his Comment.

Chap. 6. § 2. on Gal. 5. 24. And it comes seasonable here; for married persons shall have troubles in the flesh; but if we have gone through-skitch in this great work, we shall carry our troubles with ease, and our burdens lightly away.

2. This patient bearing of troubles, supposeth a second main thing; *That we have made a right choice*; I do not mean of a wife, or husband, but of that, which is an *all-sufficient* good, and makes all good: Therefore, make sure of that *one thing*, which is *necessary*, that *better part*. Thou shalt have many suitours; much solicitation thou shalt finde for the entertainment of other things, and for giving them the chief rooms in thy heart; but, be peremptory in thy deniall; give them not entertainment, they are but troublers of thy peace and quiet; what-ever they say and promise beleve them not, they are deceitfull and will change thy wages: But give this *one thing*, (call it godlinesse, or the Gospel, or Christ the kernell of the Gospel, all this it contains) give it but leave to plead for it self, why it should be entertained; and then thou canst not refuse it. Admit of but sad and serious thoughts, about the excellencie of this *one thing*, this *better part*, and it is not possible then, but thou must give entertainment unto it. But then, thy thoughts must be fixed and settled, not fluttering about the minde, making a through-fare there; they come and are presently gone, like a flash of lightning, which makes all light about us, but is gone in an instant, and then leaves us more dark then before: It is a settled light that guides us; bestow some settled thoughts hereon, and it sufficeth; for it is not possible, that a reasonable creature should entertain such things, that are troublers of its peace, and neglect the *onely thing necessary*, if he entertain sad and serious thoughts about it. Goodness, say they, *is so amiable and lovely, that they, who perswade it, must commend it; and vice is so deformed, that they, who practise it, must disallow it.*

• Mr Dearings
serm. preached
at the Tower.
p. 6. read it.
Tuim, dy d'arni
Ric. Chrysoft. ad
episcop. ob pietatem
in car. inclusos. Tom. 4. a.
Isid. Pelus. lib. 2.
ep. 174.
Ad popul. Ant.
Hom. 11.
• Mr Raynolds
Pfal. 110.
p. 114.

If • any person did seriously consider and lay together such thoughts as these; "I am very busie for the affaires and passages of this present life, which will quickly vanish and passe

"passe away like a weavers shuttle, or a tale that is told; I Chap. 6. § 2.
 "have another and an abiding life to live after this is over.
 "All that I toile for here is but for the backe, the belly, the
 "bagge, and the posterity: and am I not nearer to my selfe,
 "then I am to my money? Am I not nearer to my soule
 "then I am to my carkeise, or to my seed? Must I not have a
 "being in that, when neither I nor my posterity have either
 "backe to bee cloathed, or belly to bee fed, or name to bee
 supported? Oh/why am I not as sadly imployed about this
one thing, which is the *better part*, beyond all comparison
 the better? it makes that which is bad in it selfe, good to
 me; that, which is good, better. My *Eternall* good depends
 upon it, which shall never be taken from mee? "If, I say, a
 "creature, who is sad and serious in other things, can bolt
 "them out to the *brass* can lay together such thoughts as
 "these; he cannot but make choice of that, which is the only
necessary thing, the *better part*, which shall never bee taken
 away; and this choice is supposed to be made by him or her,
 who is able to beare troubles, and to carry them lightly as
 an easie burden.

For thus such a person reasoneth; I am stript of all things,
 but they have not taken from me my *Treasure* (as the good
 man said?) I have my *God* still, who will supply *all my* *Aug. de civi.*
need?, I am laid low now, I shall be exalted hereafter; I *cap 10 l. 1.*
 am made the filth of the world, and the *off-scouring* of all *Phil. 4. 19.*
 things unto this day; But in the day of the Lord, I shall be *1 Cor. 4. 13.*
 made up with *His jewels*; I am persecuted for Christ now, *Mal. 3. 17.*
 and I suffer it; I shall hereafter raigne with Christ, and
 according to the measure of my sufferings, shall my conso-
 lations be, *pressed downe, running over*, and so forth. Thus
 then looke to it, that thou makest a right *choice*; let true
 judgment interpose, then the *choice* will be easie. Get Christ.
 Thou hast all: with Him, the heaviest yoake, the world
 can lay upon us, will be light and easie. In this yoake,
 We are not alone: He draweth with us; With him, the
 sharpest and most bitter things will be sweet and pleasant,
 for He is that *Salt*, who hath changed the property of those *2 King. 8. 22.*

Chap. 6. § 2. bitter and deadly waters of Afflictions and healed them.
 Thus we may be able to beare lightly the heaviest burden through Him, who strengthens us to doe all things *.

* Phil. 4 13.

* De Conf. l. 2.
 Cap. 89.

Other considerations will helpe to support in bearing of our Burdens, as the Hand, from which they come, and the causes wherefore; they are usefully handled by *Lipsius* *; These would take too much roome there, and they are impart impled before. And so much for the bearing of our grievances, and what is required for the bearing of them lightly away, the going upright under them, and like a Christian.

It followes now, that I give some rules for the preventing of snares, they fall under two heads, *Snares from Plenty*; *Snares from Wants*; All along we shall finde our way is strawed with them: for such are our natures, either wee finde them in our way, or we lay them there; even our good things we make snares unto us; for prevention hereof, these are the rules.

If riches increase, we know our rule; And if God give thee a Child, thats our rule also; Thou must not set thy heart upon them, or this. It is a resolved case, *If thou wouldst keepe thy Child, sacrifice it* (in thy affections, I meane:) else it will be a snare, and cause unto thee no ordinary sorrow, because thy affection was extraordinary to it, so as thou couldest not sacrifice it, according to the Rule: for whatsoever lyeth next thy heart, except Christ, will cause the breaking of thy heart with worldly sorrow, which worketh death. There are two things that break the hearts of parents, they are; *When the Child lives ill*; or *dies too soone*. Thou shalt be armed against these sorrowes, at least thou shalt not be hurt by them, if, whilest thou hast the
 + Child, thou art as if thou hadst it not: and, having it, if thou doest thy utmost to it, that may make thee to rejoyce for the Time to come. But hereof in the first part, which I will not recall here.

(The same we may say of riches, *If thou wouldst keepe them, forsake them, deny them*: Get thine heart from off them, then they

they can be no snare. It is notable, which *Augustine* saith ¹, Chap 6 §. 2. *No man holdeth Christ, but by confessing Him; no man keepeth his Gold, but by denying the same:* If I lay up money as a Treasure, I shut out Christ; and in so doing I cause a rent in my soule as wide as Heaven, a breach like the Sea². The World stands in a *Diameterall*, a direct opposition to Christ, as two contrary *Masters*; we cannot *lean* to the *One*, but we must *turne* from the other; We cannot *embrace* the *One*, but we must *hate* the other: the heart cannot hang betwixt heaven and earth in an *Equilibrium*, like two scales equally poysed: if the world be at our foote, and under it, then Christ is exalted, and so on the contrary. With all thy care then keep the earth, and the things of the earth in their place, *under foote*: Be in the world, but embrace it not, hug it not. Use the world as travellers and pilgrimes (such are we;) they use things in their passage as they may further them towards their journeys end: They see many goodly houses, and much good land, but they fixe not on them, they suffer them to passe, because their minde is on their country, the place where they would be.

I remember what is storied of a People, whose countrey we only read of, as we do of *Platoes* common-wealth; It is a fiction, but I intend the use: *They had of gold and silver good store to make their necessary provision with all, but none for ostentation or shew to adorn their cubbords; what could be spared from their very necessities, they must make thereof vessels of dishonour, such as we set at our foot, in plain English, Chamber-pots, or the like. And there was this good in it (saide the merry Knight) * when their silver and gold should be required they could not be unwilling to part with that which before they had set so low as their foot.* This gives us the very reason whence it is, [†] *Propie. Tb. Mori. lib. 2. pag. 160.* That some are so well contented when they are dispossessed of their possessions: when they had them, they had them, as if they had them not; They kept them at *their foot*, farre enough from their heart; And being taken from them, they loose but what before they counted *losse*^a, and so are able ^b *Phil. 3. 7. Heb. 10.* to take joyfully the *spoiling* of their goods. But this is but halfe the

Chap. 6. § 2. the reason, the other necessarily followes: For if we would not have our riches a snare unto us, then as they must be set at the *foot*, so Christ must be embraced as the onely *Treasure*, and so laid to heart. And this will be, if we consider this to purpose, which followes: He made himselfe *poore*, to make us *rich*; he *emptyed* himselfe, to *fill* us; he *stript* himself, to *cloath* us; he was *wounded*, that by his stripes we might be *healed*; He was made a *curse*, that we might be made a *blessing*; He *died*, that we might *live*. If we think on this, nothing can seeme too much to do, nor too heavy to suffer for Him. I remember a lovely answer of a Wife to her Husband, And because a story depends upon it, I will set down the whole relation, which is this; ^c

^c Xenophon. de
Institut. Cyri. l.
3. pag. 203.

^d *Tigranes* and *Armenias*, the husband and the wife, the
"father in law also, All lay at *Cyrus* his mercy, and when
"he might have taken away their libertie and their lives, he
"dismissed them with honour, granting them both; So,
"home they went well apaid. When they were returned,
"they began to commend *Cyrus*, one for this, and another
"for that; what doest thou think said *Tigranes* to his wife;
"Was not *Cyrus* a goodly person? Truly Sir, said she, I can-
"not tell that, for I looked not upon him. No, where were
"thy eyes, woman? on whom were they fixed? On thee,
"my deare husband, said she, who, in my hearing, didst
"offer thine own life a rancome for mine. This gives us the
reason, why a good man and his goods are so easily parted;
whence it is that he breaks so easily through those snares; his
affections are more endeared to Christ, Then hers were to
her husband, and the cause wherefore, much more binding.
Aske then those, who may properly be called the *Spouse* of
Christ, and demand of them; "What think ye of your pos-
"sessions, your livings, your libertie, your life? They will
answer; They are lovely things, for they are Gods bles-
sings, they came from His hand, they must not be slighted
in ours; and they have made many wise men look backe, (as our
Iemell ^d saith,) even as many as had not their faces stedfastly
set toward Christ; But now that their eyes are fixed upon
Him,

^d *Apol.* 2. pag.
227.

^e *Luk.* o. 51.
ἐκτρέφει τὴν ψυχὴν
917.

Him, they see no beautie in them at all; The strength of his love who poured forth His soul unto death, and the brightnesse of that glory, wherein, Through Him, they are sharers, so holdeth their eye, and so *stedfastly*, that it cannot look downward to those things, though otherwise very lovely, with an *adulteresse eye*. And so much to prevent snares from plentie, the brieft of what was said therein is this; If we *deny* not our riches, they will cause us to *deny* the Lord, and to say, *Who is Hee?* If then we would prevent a taking in that snare, keep we earth and things thereon, in their proper place, at the *foot*. If we exalt it, it will presse us downward, lower then the place is where we dig it: If we thinke of *outwards* above what is meet, we shall thinke of our selves above what is *comely*. And then our riches will be a *strong Tower* in our *conceits*, and we shall be so *conceited* of them, so *bottomed* upon them, so *earthed* in them, that we shall say, as before mentioned, *We are Lords, we will come no more unto thee*: And then we shall so pride our selves, that we will contemne, disdain and scorne others, better then our selves, and so bring not our selves onely, into a *snare*, but the *whole City*; nay we shall be as those, *who set a City on fire*, who blow it up, as with *Gun-powder*.

So much for prevention of snares from Riches in a general way, now somewhat more particularly.

Riches have many snares; where there is fulnesse, and plenty, there is *plenty* of them. But one daughter there is of *plenty* and *fulnesse*, which, like the *herseleach*, still cryeth *give give*, but is never satisfied. This a great snare, and filly called the great inchantresse of mankind, we commonly call it *Pleasure*; not so properly, for, saith one, *How can we call that Pleasure which causeth so much sollicitude and care-fulnesse* (madnesse saith the Author) *before we take it, so much trouble and wearinesse in taking; so short a saiserie presently after; and so much anxiety and perplexity of spirit, anon or some while after. If this be pleasure, that hath so much sower and gall in it, then we say well when we call it so.*

Chap. 6. § 2.

^a Hom. Odyss.

lib. 12.

Resolution the
morall of that
fiction.

ωραστήται τὸν ἑ-
αυτοῦ, δούλωτος ἑρπα-
ξίται, ἐν τῷ δίδωσι
μὲν, ὑπὸ τῆς
ἀπορίας, &c.

Clem. Alex. Ad

Gentes pag. 55.

^a Psal. 17.

Act. 1. 123.

• Vers. 12.

^r Sic moderatus

cibus & nun-

quam venter ex-

pletus, plures

quippe sunt que

cum vino sint

sobrie, ciborum

largitate sint e-

brice, &c. Hier.

ad Hist. ep. 17.

pag. 204. &c.

Loge epist. 14.

¹ Tenebris codi-

cem somnus o-

brepas. Ibid. p.

205.

καθ' αὐτὴν, &c.

The teare of

God is a Ca-

tholike reme-

dy, &c. Clem.

Alex. Protrep.

o. § 2. & 86.

The onely remedy against this *Siren*, or *Witch*, is to binde our selves, as one was to the mast of his Ships ^a, with the cords of strong resolution ^a unto a constant walking on-wards in the wayes of holinesse. I am *fully purposed*, saith *David*, &c. But for preventing this snare, and fortifying our selves against it, and to learne us to call it by its right name, something hath beene spoken in its proper place, which I will not recall here.

There are other snares in plenty, so many, that it is impos- sible to give severall remedies against them. But yet to speak in a word, and yet enough for prevention, that our foot be not taken by them, note wee: There is one thing, which God hath appointed as our *watch-keeper*, and will hold us waking, and well provided against them all, if it doth its office, and this is *fear*; *fear* I say according to *Godlinesse*. It is the most waking affection, and most ser- viceable of any, if it doth its office. It is the *house porter*; the bodies *spiall*, and the soules too, still keeping *watch*; it is, next to *love*, the most commanding *affection*; our keeper, and *Truths* keeper also; it is the best *king* in the *world*, (The *great* or *little*) for it keeps *both Tables*. I will say no more of it, for I cannot say a little, but let us observe what it will doe, what good service to a man, if it be right and we use it right.

Iude o, the servants of *Iesus Christ*, tels us of some, who fed themselves *without feare*; That is, who fed themselves suspecting no snares at their Table, or in their meate, where- as, according to the plenty there, there are plenty of *snares* in both. A *fear* now according to *godlinesse*, will make us to prevent all. So likewise there are some, who goe to bed without *fear*, as if there were no snares in sleeping nor in waking, whereas in Bed, wee shall finde many *snares*; a *fear* according to *godlinesse*, inables against these also. There are some, who rise again without *fear*, who walk a- broad without *fear*; who converse with men, and amidst the affaires of the world, all this without *fear*; as if there were no *snares*, in all this, whereas there is no lesse variety of *snares*, then there is occasions or things in the world. *Fear* according

according to godlinesse, awakens a man, he can look before Chap 6 § 1.
him; It armes him against all. In a word, *fear* helps to
feed a man with food convenient for him; It *cloathes* him as
with a garment; It *armes* him as with shield and buckler;
it keeps him in his walk and course, as under watch and
ward. It guards the eye, eare, hand and foot, that all may
do their office and keep in order. It *averteth* his very thoughts.
All this *fear* doth, if it doth its office, which is to keep the
watch strong: for this is certain, "If I *fear* death to be
"in the pot, I will not taste of the pottage. And thus so-
veraign it proves to be, because it winds up the heart conti-
nually to God, who promisseth to be a *sanctuary* to all such
who *fear* before Him. The Wise mans counsell is notable,
Be thou in the feare of the Lord all the day long^r. For it is a ^{Prov. 23. 17.}
conclusion of experience, *A wise man feareth and departeth*
from evil: But the foole *rageth and is confident*^r, as if there ^{Prov. 14. 16.}
were no snares in his way, whence it cometh to passe, that
his foot is taken like a bird in a snare, he is holden by it and
cannot be delivered, for this is a resolved case also, *Happy is*
the man that feareth alway: But *He that hardeneth his heart*
shall fall into mischief^r. And so we have enough in one word, ^{Prov. 28. 14.}
for the prevention of all these snares, which are ever straw-
ed thickest in a full and plentifull state.

There are snares in *wants* also; "O give me not too little,
"saith *Angur*, but feed me with food convenient for me"; lest ^{Prov. 30. 8, 9.}
"poverty be a snare unto me, lest I put forth my hand to
"that which is not mine, and take the Name of my God in
"vaine; such a snare there is in poverty. Therefore to help
thee here, and not mention what hath been said, though
it would fit very well, I will reason out this point with
thee.

If God make thy family like a flocke of Sheep, and thy
pasture be bare; if the Mouthes, thou hast to feed, be many,
and thy provision of *Meale* is now toward the bottome; if
thy charge be increased, and thy meanes shortned; if so, I ^{x danieli milia, &c.}
know here is a straight, and a burden; *Want* is a *burden*^r, *Chrysost. de La-*
saith the Father, grievous to be borne, they will tell us so ^{2 r. Conc. 1.}

Chap. 6. § 2. that feele it. But yet, as the same father elegantly saith, *Wee are all Stewards, and we must all give an account: what shall the poore man give an account of, who hath scarce any thing to give to his mouth? The Father answers; The rich Steward must account with his Master, how bountifull he hath beene, according to his Masters appointment; And the poore Steward, hee must be accountable too, how patient he hath beene under wants, how hee hath humbled himselfe under the Almighty Hand; And how dependant upon that hand. If there bee a strait, and the Meale be at the bottome, here is an hint of a gloriois dependance upon Him, that multiplied the oyle, and the meale, and the Loaves; And with the fewer loaves (though the power was the same) fed the more; And the more was remaining; upon Him, That doth cloath the Lillies, feed the Ravens; makes a path in a wildernesse; causeth water to flow out of a Rocke, or in a parched ground; filled the Valley with water, when they saw neither winde nor raine. It is good and safe to depend here; Infinite power and goodnesse can never bee at a losse; nor faith, which looks thereunto, can be at stand.*

a 2 King. 3.
17.

b *Famem uva
fides non timet.
Hier. li. 2. cp.
18. p. 221.*

Faith makes up a life without the creature; It cheeres the countenance without oyle^b; refresheth the spirit without wine; glads the heart, & strengthens it without the bread of men; It is certain, a soul, that hath such a dependance, is never fatter & better liking, then when his pasture is shortest, like a wildernesse. It is fattest in the winter, as some creatures are; when there is no greene thing, but ground, trees and all are all covered; Then this soul can pick meat, when the heaven is brass, and the earth iron; Then, even in such a time the soul can live, rejoyce and joy in the Lord the God of Salvation. *Habb. 2. 18.*

This is the onely way, which will lead thee through the snares, which are in wants, that thou shalt not be intangled with them, not put forth thy hand unto wickednesse. If thou canst finde no way, God can make a way; only thy part is, if meanes be short, to trust the more; And to lengthen thy hope. Hope, we say, is an inheritance for a King; and this,

this, *God will provide*, makes Gods children confident. It is good to be in a depending condition, then we roule our selves upon God. The depending soul can best track the wayes of Gods providence, and seeth how wise and admirable they are; whereas the fulnesse of outward means obscureth the lustre of that track, and draweth the heart unto them from a providence.

And now I need not bid thee use all lawfull means; for dependance on a providence doth establish the means, and us in the use of them. It is unreasonable to think, that God will feed us from Heaven, when we may gather our meat from the earth; He worketh not extraordinary in a fruitfull land, where the plough can go; I mean in that place and time when our hands can work. As we must not trouble our selves about Gods charge, as it is usuall so to do: So we must not neither neglect our own charge, which is to give all faithfull endeavour; and having done it, then stand still, rest and wait for His blessings, who hath said, *I will not leave thee, nor forsake thee*. And now we are upon thy duty and charge, heare some lessons, which may be of use for thy better discharge thereof. Therefore the chief lesson follows, for it makes all easy.

Let the law of the Lord be never out of thy minde, nor His word (when household employments admit vacation: for she that is married, careth for the things of the world, how she may please her husband) be out of thy hand. That's an holy word, saith Clemens^d, which makes holy, as He is, and like Him. Tongues there are, but one is enough for a woman, and work enough to use that one well: Other learning there is too; but like nuts (I referre to thy sex) it nourisheth not. This word makes perfect, and throughly furnisheth. All necessary truths are plain there, and nothing dark to him or her, that will come to the light, by earnest prayer asking of Him, who is the Father of light, who leades into all truth. And if He joyn himself to our chariot, we shall go on and encrease mightily, for it is in the strength and with the encrease of God. I can but point at

διὰ τοῦ ὁμοῦ
τοῦ ἁγίου πνεύματος
καὶ τοῦ κυρίου ἡμε-
τέρου, προσέειπε.

p. 41.
ἐκαστὸς τῶν ἀν-
θρώπων ἐν τῷ κυρίῳ ἰσθῆ-
μιον. Clem.
Alex. Strom. 1.

199.
2 Tim. 3. 16.
Lactan. lib. 3.
cap. 25.

ἐν δυνάμει καὶ ἐν
ἐξουσίᾳ τοῦ κυρίου.

p. 42.
ὁ κύριος ἡμετέ-
ρος καὶ ὁ θεὸς ἡμε-
τέρος καὶ ὁ πα-
τήρ ἡμετέρος (Iust.
in Matt. Hom.

Chap. 6. § 2. what I would say. For thy instruction this is the chief; *Take counsell from this word, and from this Great counsellour,* then thou shalt be taught indeed to answer thy *worthy name* *worthily*; and all those relations, thou standest in, as becometh; first to children. The chief burden of our charge, as they are the chief of our possessions. The rules are (what was mentioned before I shall not recall :)

First part
p. 253.

1. Thou must not set thy heart upon them, as was said, but keep a watchfull eye over them, thereby keeping them in awe ; and begin betimes; sit close here ; children are like a wilde asse colt, if thou dost not over-rule them, they will overthrow thee, and themselves. It is a pretty observation, I know not how true, *That great mens children learn nothing by order and rule, but to mannage their horse well; and the reason, why they are so carefull therein, is, because they know their horse is neither flatterer nor Courtier; he will not stick to cast them as soon as a meaner person, if they hold him not strait in; and themselves close to his back.* It is so here, if thou dost not sit close upon them (upon servants also) holding a strait hand, neither slackd nor strained; if not, they will runne headlong: What ever 'honour is due, none will be payed, unlesse it be honourably commanded, I mean, with authoritie, and with a countenance commanding a respect and a reverence. Let this *bridle loose* once, and they will *let loose the bridle before thee*ⁱ; that is, they will speak unreverently and scornfully as if they were not children, nor thou their Mother, and the order will be inverted, the childe will be above, and the parent shall be below. And therefore hold fast here. Thus much, or this little rather (for I have spoken to it before) that thou mayest maintain thy authoritie over them; if thou loosest that, thou wilt adventure thy comfort in them.

Job 30. 11.
*Essement in me
invectis sunt
quasi immissis
vel excussis habenis. Trem.*
first part.

^k *Hoc præcipuum
est, ut pie sancti
vivant. dixit
uxor Calvi.*
epist. 101.

Covet after the best callings, but be not ambitious to make them great here below. It had been a good ambition in the Mother, if it had been spirituall, to be an earnest suitour for the preferment of her children to Christ's kingdom^k: No preferment in the world comparable. Do thy best

best here, Grace is a sure commoditie, and however the Chap. 6. § 2.
 world go, the *trade of godlinesse* cannot fail. Make sure of
 that for thy self, and thine, what thou canst trade heaven-
 ward, the world and trading here will fail. ¹ Put up thy ¹Reade *Chrysost.*
 prayers for them, be not wanting at the Throne of Grace; ^{in Gen. Hom.}
 thy prayers may return, when thou thinkest not, and with ^{66. 2.}
 much more advantage, then thy cares; Mark that.

We suppose thou hast servants too, a great part of thy
 care and charge; and then there is work enough for thy
tongue, thy *eye*, and thy *hand*, thou being a leading hand in
 Ali.

1. Work enough for thy tongue; I mean not therewith
 to trouble thy house as some do, filling it with winde as
 with smoak, which is the abuse of the tongue; but to *in-*
struct, to *exhort*, to *reprove*, to *correct* also, thereby to bring
 all to know and serve God. There must be no difference,
 none at all, between children and servants. It is not said,
 "Abraham and his Isaac, Lydia" and her daughters; but Abra- ^{Gen. 18. 19.}
 ham and his household: Lydia and her household. All alike in ^{Acts. 15. 16.}
 point of information, though a difference in affection. This
 is the praise in the Gospell, that some private families were
 particular Churches; *The Church in thy house* Philem. 2.
 "And hence, saith the Father", (If we observe so much it ^{Chrysost. in ep.}
 "sufficeth) hence all our evils which break out in Citie and ^{ad Cor. Hom.}
 "Countrey; ever from the neglect of this family or house- ^{12.}
 "hold; We think it, saith he, sufficient to excuse our neg-
 "lect, when he or she walk in their own way, the way of
 "sinne and death; *That they are our servants or handmaid*;
 "as if servants had no souls, and we no charge over them;
 "or to use the same Fathers words, as if in Christ Iesus there
 "were either *bond* or *free*. All one in our care. But now
 "heare the same Fathers reproof; we do not so neglect
 "our horse or our asse (for we would have them good) as
 "we do our servants. For the same may be said of us (the
 "Father puts it down as a *Caveat* in way of preventi- ^{In epist. ad}
 "on) which was said of a people in *Jeremiah's* time ^{9.} *The* ^{Cor. Hom. 3.}
children gather wood, and the fathers kindled the fire, and the ¹ Jer. 7. 18.

Women

Chap. 6 § 2. "women knead their dough: So of us, children and servants run after their pleasure, Fathers as fast after their profit; the women make provision for a temporall life onely; none seek the things of Christ, but all their own things; whence must needs follow disorder in the family, confusion in the Common-wealth. And so much may teach thee so to use thy tongue, that it may be thy glory, in the setting up, and maintaining the Glorie and service of God in thy family; which was the grace and glory of those families, whose praise is in the Gospell, and the praise of that vertuous woman; She openeth her mouth with wisdom, and in her tongue is the law of kindenesse^r.

2. There will be much use of the eye too, many servants riotously waste much, children wantonly spill much; be wakefull herein; see that nothing be riotously abused, (as the swinish manner is in some families, worse then brutish) nor needlessly spent; nor carelessly spilt. Set an honourable price upon Gods gifts, for thou receivest them from God opening His hand: What comes from His hand, must not be slighted in ours; The least crum of His blessings should have its due regard. And as He doth open His hand, so do thou open thy heart. Thou canst not open at all, till He open first, much lesse so wide; but yet pray, as the one is enlarged towards thee, so the other may be enlarged towards Him, in thy measure; and thy hand also open to others, according as He hath blessed thee. If He doth give thee to eat of the fat, and to drink of the sweet, and to be clad with the wool; Remember them for whom none of all is this provided. And remember withall it is one of the properties of a vertuous woman^r; She stretcheth out her hand to the poore: yea, she reacheth out her hands to the needy. Mercies are spilt upon us, if our hearts are not open towards God, whose they are, and our hand open towards our brethren, who need our help. The poore mans hand is Christs treasure^u, as we adde thereto, we give unto Christ; and we shew mercy to our own souls^x; and that thy alms may not stick in thy hand, as if thou wert grieved to part with it; learn a lesson from

^r Nehem. 8. 10.

^r Prov. 31. 20.

^u Manus pauperis est garophylium Christi.

Chrysol. Ser. 8.

^x Prov. 11. vers.

17. and verses 24. 25.

from thy *bee-hive*; There thou seest great store of honey Chap. 6. § 1.
brought home, but look in the place whence the bee did
fetch it, and *thou canst see nothing missing* y. It is so in giving
of alms; Thou doest cut a cante from thy loaf, so from thy
cheese, and something more thou takest out of thy purse,
wisely considering the poore and needy (for that is supposed;) *Quis unquam
quod frenem
apem videt,
ubi desisset ince-
nit? Quint Tro
pau. 12, de cl.
13. p. 158.*
beleeve me now, at the yeares end, thou shalt *finde nothing*
missing of all thou hast taken from thy loaf, or out of thy
purse. But suppose thou hast not whereof to give (it is a
strong objection if there be truth in it, as oft-times there is
not) but suppose thy case so, though I cannot well suppose
thy case harder, then was the case of the widow; who, not-
withstanding, (as rich in faith, as she was poore in outward
things) from a very little parted with a little, and thereby
found a very rich increase. So we read. 1. Kings 17. It is
an extraordinary example, but of no ordinary use. But sup-
pose, I say, this little is wanting, thou hast nothing to give;
Then we must suppose also, that, as it is said, thou wast
thy self a stranger, therefore thou *knowest the heart of a stran-
ger* 2: So, thou art a needy person, and now thou knowest
the heart of the needy and helpless man; he would have
kinde and mercifull words (they, as an almes, will be ac-
cepted, when there can be no more) he would not have af-
fliction added to affliction, not gall and wormwood put to
his sowre cup. So then, what thou canst not do with thy
hand, supply with thy tongue, but let thy words come from
thy heart. Mark it, we are not commanded to *draw out our
purse*s to the needy person; No, for our case may be, as it is an
ordinary case, *silver and gold have we none*. But this we are
bound to do; To *draw out our soul* to the hungry 2; even then,
when otherwise, we cannot *satisfie the afflicted soul*. We
must be kinde, pitifull, mercifull to his body, more special-
ly to his soul; that is, to *draw out* our soul to the hungry,
when we have no *purse* to *draw out*. And then past all doubt,
we are *bountifull*; for it is a case long since resolved, *A poore
man may be liberall*. Now in a few words, learn the way of
thriving, how thou mayest have whereout to give; this is

Chap. 6. § 2. the way. A wise and Christian thrift, will supply us much this way, to enable us to supply others wants, whereas a profuse and riotous spending, emptieth all the contrary way, and seals up the heart that it sheweth no pitie. The eye must be wakefull, looking about thee that nothing be lost; and thy hand must be diligent in thy house: for we shall never see one and the same person, slack and slothfull, yet liberall and bountifull; profuse and riotous, such a person may be casting or throwing away Gods blessings, not bestowing them with discerning, as they, who *wisely consider the poore, and are attent to their crie*^b. It is the Apostles advise, and it may stand for a direction, Let him or her *labour, working*^c (whether with the hands, or with the minde it matters not, if it be) *the thing which is good, that they may have to give to him, that needeth*, and that of their owne; for if they, who do not work with quietnesse, do not *eat their own*^d bread (so it is implied) it cannot be that they should *give their own bread*. A liberall hand then implieth a diligent hand, that it may be liberall, that there may be whereof to give.

^b Psal. 41. 1.

^c Eph. 4. 28.

^d 1 Thess. 3. 12.

^e Prov. 10. 4.

^f Guellianus display of Herauld, p. 217.

And now here is like to be a getting and thriving on all hands; for he that *giveth, encreaseth*; in watering others, he makes himself more fruitfull, like a watered garden (which must be marked by the way) And he, that works, encreaseth also. It is the Wise-mans conclusion; *He becometh poore that dealeth with a slack hand*^e, *But the hand of the diligent maketh rich*. Diligence is a great thriver, it makes good haste, though not so much speed; it is still improving, and adding somewhat to the heap. An housewife is well likened to the *Snail*; as well to shew what an improvement, a continuall diligence in a house will make, as the keeping of her house. The snail goes a snails pace, as we say, very slowly, but by her constancy in going, "She will ascend (so I read) the top of the highest tower"^f. And we may remember a prettie fiction touching the Snail and the Hare, and that the Snail out-went the Hare, for the Hare trusting to his footman-ship, would take a nap by the way, so before the Hare awaked,

awaked, the Snaile was at the journeyes end. It teacheth, Chap. 6. §. 3. what a continuall diligence will do; matters above ordinary conceit; Take then for example the vertuous woman, marke her wayes and be wise. This is her *prime* commendation, that *she eateth not the bread of idlenesse* &c. She is diligent in her house, yet without *carefulnesse*, without distracting or dividing cares; for this requires our marke, which we reade in the verse before (reade it as we should, and as *Tremelius* doth) This diligent woman, *Laugheth at the time to come*^b; that is, (for laughing, saith *Tremelius*, implyeth a securitie in Gods providence) she is not anxious or solicitous what will fall out afterwards, she is diligent for the present, which is her charge; and she lets God alone for hereafter: to disquiet her self thereabouts, were a disquieting in vain. She may perhaps breake her sleep sometimes, in rising while it is yet night; so doing her dutie, and giving all faithfull diligence; But she will not breake her sleepe about Gods charge, which is to provide and to protect; for she hath learnt this, *Our God will supply all our needs*; He hath undertaken it so to do, as His proper charge. It is a vain dependance to rest upon a providence, and neglect the means. A securitie in a providence, doth establish all lawfull means, though it doth not stablish or bottom a man upon them; the diligent person is alwayes the secure person. He or she, that doth wisely and faithfullly dispose of the present time, cannot be careful for the after, no not in the *year of droughe*ⁱ. They were *carefull* when time was, *with all their care*; "Therefore they shall laugh when others weep; They shall sing for joy of heart, when others shall cry for sorrow of heart, and howle for vexation of spirit^k. So high a point, of good husbandry, or buswifery it is, well and prudently to *husband* the present time. Let us then (for it concernes all) well and carefully improve the present time, making good the ends, and the means tending thereto, and leave God to make good the issue, and to turn all to our good. Let us part our care so, as to take upon us onely the care of dutie, and leave the rest to God. For this is the way of all the servants

^a Prov. 31. 17.

^b Prov. 31. 25.

Reli ad tempora sequimur.

Calamitosus est

animus futur

anxius, & ante

misericordias miser.

Sen. ep. 98.

Sapiens vacat

presentibus le-

tus, futuri seculi

Sen. de beati-

tud cap. 26.

ⁱ Jer. 17. 8.

^k Esa. 65. 13.

Chap. 6. § 2. of God, as it was of that vertuous woman, in whose wayes I would have thee tread; She gave *all diligence*, yet without carefulnesse: She so disposed the present time, that it was well spent, and that made her secure for after-time. And if thus thou shalt do, thou wilt then observe times and occasions still in their seasons; For diligence without order and due observation is no thriver; There are particular becks of providence, and they are intimations of Gods will; Providence hath a language, which is well understood by those, that have a familiar acquaintance with Gods dealing; They see a traine of providence, leading one way, more then to another.

Study hufwifry, and the essentials thereof; not the sticking of a Pin, or setting of a ruffe, or pricking of a cloute, yet these in their season; As husbandmen picke hempe, and mend shooes, when the weather letteth more necessary employments. Some women are in their houses as a *Tulip* in the Garden, for shew: but so it should not be; as her place is principall, and her charge, so should her work be at least her oversight.

To her belongeth that Mistresse-quality of a woman; that is, the commodious and honourable occupation of provision of *Bread*, and *cloth*, and *worke* for her household; It is excellently set downe in the same chapter. Great Ladies have made it their patterne, it concernes not the meaner sort only. I know well, the Wise man, in another place, addeth one thing more that the house-wife must look unto,

Ecclus. 23. 24.

הַיָּמִים אֵלֶיךָ יִפְּצוּ
וְהַיָּמִים אֵלֶיךָ יִפְּצוּ
וְהַיָּמִים אֵלֶיךָ יִפְּצוּ
וְהַיָּמִים אֵלֶיךָ יִפְּצוּ, &c.

Drift, econom.

הַיָּמִים אֵלֶיךָ יִפְּצוּ

וְהַיָּמִים אֵלֶיךָ יִפְּצוּ

&c. Chryl. Ad

Col f. Rom. 12.

and that is *Correction*. It may be none will doe their duty without it at sometime, and some at no time; Then it is as necessary as their Bread; Be sure, let them have it, but instruct them with it; And this in all meeknesse: For they will take the better, if there be more teares then words; For then the instructed can discern that there is love in the instruction. It is notable unto this purpose, which the Father hath, our teares are never seasonable, but in our prayers, and in our instructions. But this in passage only falling upon the point of *Correction*, wherewith instruction is so necessarily joy-
ned,

ned, and with both meeknesse or teares, that there may be good done. Chap. 6. § 2.

It is part of the good wives commendation, *Shee looketh well to the wayes of her household*¹: Shee keeps them in good order: As shee doth her duty, so shee lookes to it, that they doe theirs; as she is diligent, so she will have them to be ^m, she will not suffer an idle person in her house, such an one consumeth like a Canker. It was *Luthers*^a observation (it is of use in higher matters) *A sloathfull Theefe, who hath not the sight of conveyance, is not nimble that way, doth lesse hurt, then doth a negligent servant. And it agreeth well with that wee read; Hee that is slothfull in his worke, is brother to him that is a great waster^o; Remember alwayes, that wicked and sloathfull stand together in the same line.*

So now in this great point of housewifry, thou hast heard thy duty, which engageth thy Tongue First, that it be apt to teach, to instruct, to warne, and that with teares; Secondly, Thy eyes, that they looke well to the wayes of thy household, that there bee no backe-way of consuming, nor bad way of gathering; Thirdly, Thy hand, that it be open and diligent, working the thing that is good; else wee cannot doe good to others for the present, nor in quietnesse and rest depend on a providence for afterwards. This is the summe of what was last said; And now drawing to a conclusion, I will put all together, Children and Servants (for there is no difference in point of care and instruction) and so read over once more, (for that is not said enough which is not learnt enough) The chiefe point of thy charge, which is this:

It is not enough to bee vertuous thy selfe, but thou must teach others so to be^{*}; thou must lead others along with thee, in the same good way, both children, and servants, and all by thy owne example, to walke *holily* before God; Wee cannot else expect, they should walke *righteously* with man. If they be unfaithfull in the great matters, they cannot be faithfull to thee in small, so as thou canst orderly expect a blessing upon them, or from their labours. If thou

¹ Verſ. 27.^m *in apertis ipsis id est*^o *Prov. 18.9.*^a *Clm. Alex. Str.*^o *lib. 1. pag. 201.*^o *Minus nocet*^o *ignavus ſar*^o *quam ſignis mi-*^o *niſter.*^o *An idle per-*^o *ſon, is the bar-*^o *renest piece of*^o *earth in the*^o *world.*^o *Prov. 18.9.*^o *Acts 20. 31.*

Chap. 6. § 2. sufferest them to steale from the Lords service, especially on the Lords day, to give unto thy service, or their owne pleasures; They are Sacrilegious to their *Master in heaven*, they cannot be trusty to their Master on earth. Therefore here looke well to thy selfe and them: Considering still, that there is right government, where Christs government is set up and maintained*; Where his service hath the prime and most honourable place both in the house and heart, then things are done decently and in order.

* See *Chrysost.*
in *Gen. cap.*
16.

Herein, indeed, is the beauty of society, and nothing is more beautifull, then a family thus ordered, and then Persons so ordering.

This order in thy family shall gaine thee the commendations, which they had, whose *Praise is in the Gospel*, that is praise indeed, and worth the having; it is the praise from God and goodmen.

And a family so ordered will be the *Church in thy house*, which is the honourable title the Apostle gives to some families, in a very bad time. And this, like a comely *Nurcery*, sends forth hopefull plants to the City and Countrey, Church and Common-wealth; And as this *Nurcery* is maintained, so are they supplied; for from this fountaine of society *two in one house*, arise families, and from them Common-wealths.

And now we have againe the blocke in our way, though we have remooved it before; I know well, that a family may be so governed, as we heard, and as it should be; It is required, that these *two in one house* should bee *one in one house*, with one soule, with one mind, with one heart serving the Lord. This blessing and gift from above (for a good husband as a good prudent wife, are both the gift of God and a speciall favour⁴), my prayer is, that thou maist receive: But if not, thou hast heard thy charge, and withall, how patient thou must bee under that want. Thou must waite when God will give Repentance, and use all meanes, that may hasten the same; as the Common adversary doth our destruction, and never dispaireth of it, while there is place

⁴ *Singulari modo*
Trem.
Prov. 19. 14.
Chap. 18. 22.

place for hope, as the Father sweetly and elegantly, shewing the duty of Ministers; But it concernes all in these cases, wives especially; that the unbelieving husband may be wonne, by the chaste conversation of the wife; and so I leave thee now, and thy charge in this supposed condition, as I would have thee, and them under thee, found; thee sweetly commanding in the Lord, and they willingly obeying, and in the Lord still; I leave thee, I say, in thy family, like a little Common wealth, *reuerencing* thy husband, *ruling* thy Children, *commanding* thy servants, and all in and for the Lord; which will finde thee worke enough to keepe thee waking in the season for it; and to imploy the strength of thy parts, and most pretious time, and so both thy time and parts will be well spent in so behoovefull a service. Now passe on to the last stage of our life, which is, Old-age.

Chap. 7. §. 1.
Chrysost. de La-
zar. Conc. 1. 1.
r. ad Rom. 1. 1.
ad Rom. 1. 1.
A good house-
wife, is an ex-
cellent orna-
ment in an
house, she is a
grace to her
husband and
her self. In
that house all
rejoyce, chil-
dren in their
mother, hus-
band in the
wife, the wife
in children
and husband;
all in God.
Clem. Alex.
Pæd. lib. 3.
cap. 11 p. 183.

CHAP. VII.

*Old Age. Two periods thereof, pressing to duty both.
Comfort in death, whence distilled.*



ND now we are come, like a ship from out of the maine Sea of the world, which lyeth open to stormes and guilts, and rideth at Anchor, under the Leefide, where the passengers may looke out and see their harbour. Wee must now doe in the first place, as Sea-faring men should doe in such cases, they tell what they saw, and what they felt, even *His wonders in the deepe*, and they declare *these workes of the Lord with rejoycing*: So they, who are brought safe to this port, or stage of time, Old-Age, must recount and record the Mercies of the Lord, and what deliverances Hee hath wrought for them, in their way thitherward. This is the first thing to be done, even to *sacrifice the sacrifice of thanksgiving*, and so declare his works also with rejoycing.

And,

Chap. 7. § 1.

And, Child, I began the Register of Gods Mercies, towards thee, where thou tookest thy beginning, and first entrance into the world, at thy *Birth* and *Baptisme*; There I considered thy *outward* frame of Body, and *inward* frame of minde; where I left off then, there I begin now, to teach thee to recall to minde, and record the mercies of God to thee ever since that time. And though this recording of Mercies be proper to every person that is growne up to the yeares of understanding; and not to every *Age* only, but to every yeare, and month, and weeke, and day therein; yet this is a duty, which seemes more to *presse* upon us, the more and the faster yeares doe *presse* on. And therefore though it doth concerne All in generall, and every *age* and person in speciall; yet being specially intended, & because that, which is spoken to all, is counted as spoken to none; I shall bend my words to Thee, whom I must suppose now stricken in yeares; the Sun of thy day farre passed the *Meridian*, and its shaddow gone downe many degrees towards the place, where anon it must set.

Thou must then consider how wonderfully the Lord hath maintained thy life, and preserved the same ever since thy comming into the world; and that this consideration may presse the more, thou must consider what this life is, and that of so small a *bottom*, the Lord should *spinne* out so long a *shred*; Had he not drawne it out of his owne power, as the Spider doth her web out of her owne bowels, it had been at an end the second minute. The maintaining the *Radicall Moisture*, that *Oyle* which feeds the Lampe and light of thy life, is as great a miracle, as was the maintaining the *Oyle* in the Cruse of the poore widow. But He did not maintaine this life only, and at His owne proper cost: But defended and protected thee also, tooke thee under His Wings, as the hen doth her chickens, to shelter thee from those many dangers thy life hath been exposed to; We cannot tell how many: but this thou must know, that there are *principalities* and *Powers*, both in the plurall number, to shew they are *Legions*, and in the *Abstract*, to shew they are armed

armed with power, as they are swelled with malice : And Chap.7. § 1.
to this their malice and power thou wast liable every moment of thy life; and thou hadst felt both their malice and their power, as quick and fierce against thee, as *Iob* and others have done, if the Lord had not charged them concerning thee, *Touch her not* : and how canst thou be sufficiently thankful for this ?

Again consider how many dangers and casualties thou hast escaped from the *Earth*, the severall creatures on it; from the *Water*, from the *Fire*, from the *Aire* also; how often have the Arrowes of Death come whisking by thee ? Tooke away those next thee, and yet have missed thee ; perhaps thou hast seene some *Deare yeares of time*, as thy forefathers have done ; *When a thousand have falne at thy right hand, and ten thousand at thy left* ; When Gods *Arrests* have seized upon some walking, talking, and yet have spared thee.

And if not so, yet consider thine owne body, and the humours thereof; They had every day overflowne, and drowned thee, as the waters the earth, if God had not said unto them, *stay your proud Waves*. In a word, if thou consider, what thy life is, and the dangers thou art subject to ; thou must acknowledge, that the preservation thereof, is as great a wonder, as to see a sparke maintained alive amidst the waters ; So *Chrysostome* speakes of *Noah* : As great a wonder, as to see a *glass*, that hath been in continuall use, gone through many hands, and hath had many knocks, and falls, to be kept for forty, fitty, sixty yeeres, whole and unbroken : As great a wonder as to see a Candle in a paper lanthorne, in a strong windy night, kept from being extinct, when as we often see in many, that a little cold comes but in at a little cranny, and blowes their Candle out, as *Iob* speakes. Thus hath God kept thee, and, as it were, in His hand carryed thee. And in thy way, how hath He crowned thee with His goodnesse, and filled thy yeares with comforts, so as they are more innumerable, then are the Minutes of thy life ! Only thus thou must summe them up in the grosse ;

Chap. 7. § 1. That whatever comfort thou hast had in thy life time, from Him thou receivest it, who puts in all the Sugar and delight we finde, in or from the Creature; as Ayre lights not without the Sunne, nor wood heats without fire, so neither can any condition comfort without God; and with Him every condition is comfortable, though seemingly never so discomfortable, for He moderateth the discomfort (it is like thou hast found it so) so as we are not *swallowed up of sorrow*; and He fashioneth the heart to that disconsolate condition, and that condition to the heart; so much, it is very likely, thou hast found also, and it requires thy sad and serious consideration.

But more especially, this thou must consider, what have been the effects and fruits of all this goodnesse? What thou hast returned to the Lord for all these? All these, what are these? Nay, it is not possible to reckon them up: They that keepe a *Register* of Gods mercies (some doe) cannot set downe all the Receipts of one Day, much lesse of all their dayes; so great is the summe of every particular day, that we cannot reckon up the specialties thereof, and call them by their names, as God doth the *Starrs*. But put it to the Question; and let thy heart make answer before him, who tryeth the heart, and searcheth the reins, and will bring every secret thing to judgment.

The Oyle and radicall Balsome of thy life we spake of; hath it been suell to thy Thankfulness, or hath it increased the fire of thy lusts? Thou hast been preserved and delivered, so long and so miraculously, as thou hast heard and seene. How hath Gods patience, and long suffering wrought upon thee? Hath it brought thee nearer to repentance, and so nearer to God? Or hath thine heart been hardened thereby (because sentence against an evill worke is not presently executed:)? So as, with that stubborne people, whose sonnes
 Eccles. 8. 11. and daughters naturally we are; thou mayst say, *I have been delivered to doe more abominations*^u. Thou hast had mercies upon mercies, they have been new unto thee every morning; and for thy *Sorrows*, they have been mitigated too,
 and

^u Jerem. 7. 10.

and so mixed, that there was much mercy in them, many ingredients of comfort, to take of the sharpnesse, and allay the bitter relish thereof. What strong workings hast thou found herefrom? How hast thou been inclined to love the Lord for His goodnesse, to feare Him for His Mercies? How hast thou been melted thereby to obedience, and engaged upon his Service? Aske thy selfe againe (for in that Method we went :) Thou hast two hands, another hath but one, or, perhaps, none; what more worke hast thou done? Thou hast a Tongue, and the use of the same; there is another thou knowest who hath a Tongue, but speakes not, wherein hast thou glorified thy Maker more then the other hath done? Thou hast two eyes, thy Neighbour is darke; Aske the same question over againe: For, as it was said of him, who was borne blind; *So it was, that the workes of God should be made manifest in him*: So we may say, we have our eyes, eares, tongues, hands, which others have not; That we might the more praise the Lord for His goodnesse, and declare His workes toward the children of men. Chap. 7. § 1.

These are the questions, but upon the point, it is but this single question, and the very same, and to the same purpose, which the King makes (to that I doe allude) touching Mordecai; *What honour and dignity hath been done to Mordecai for this?* So let this be the question. What honour, what service hath been done to the Lord? He hath so honoured thee; he hath so served thee; he hath so and so preserved thee, from the Paw of the Lyon, and jaw of the beare so delivered thee. Through his strength thou didst leap over such a wall, He brought thee out of such a strait; He supported thee in such weaknesses; He supplied thee in such a Wilderness; He gave successe to thee, in such businesses. What shall I say, for we are confounded here; He is the God, not of some, but of *all consolations*; the *Father of mercies*: And we can no more number them, then we can the drops of the raine or of the dew; or the Treasures of the snow and haile, but we know, who is the Father of them, and out of whose Bowels these mercies come; whereby thou hast been fed Iohn 3. 9.

Esther 6. 3.

Chap. 7. § 1. all thy life long, and redeemed from evil: we know the price of them too, the very least of them is the *price of blood*. What honour hath been done for all this? What peculiar Service; thats the single question. If now thy heart make answer, as we read in the foregoing place, *There is nothing done*, no peculiar service at all: instead of being the *Temple of His praise*, thou hast been the *grave of His mercies*; They have been buried in thee, they have brought forth no fruits; if this be the answer of thy heart, and so it condemne thee, the Lord is greater then our hearts, He will condemn much more.

And therefore it is high time, to look into the Register of Gods mercies, into the books of record; And if these mercies have laine as things cast aside, and of no account, as dead things out of minde; if so long and to this day forgot, then now it is high time, that thy *rest should be troubled*, and sleep should not come into thy eye; till thou hast looked over this Register, and recorded the mercies of the Lord; and so pressed them on thy conscience, That it may answer out of a pure heart, that something at the length is done, some sacrifice of praise and thanks is returned to the Lord for all this.

This is the first thing to be done now, and it is high time to do it, Considering the season: It is supposed that *gray haire*s are upon thee, here and there they are *sugared now*, and like the *hoary frost*; The *Almond tree* flourisheth, thou art in the winter of thine age; It is high time now to look about thee, and to consider. That is the first ground of consideration.

2. That time is hastning, whose portion and burden from the Lord is *but labour and sorrow*: And then, though we have time; for our day lasteth while life lasteth, yet no time to do any thing in it to purpose, for then the *Grasse-hopper is a burden*.

So I make two *periods* of this age, And each a ground to presse on unto a timely consideration: The one I call *declining age*, when we have lived almost to *threescore* ycares; The other, when we are drawing onward to *four score*, &c.

extreme.

extreme old age; of both in their order.

Chap. 7. § 1.

1. Both the one as well as the other, is an age not more desired then complained of; They knew best why, that feeble the burden of it (I have not lived unto it; It is likely, that person complained not without cause, who being willed to hasten her pace, told them, who were so quick with her, "That so she could not do, for she carryed a great burden on her back; And whereas no burden at all appeared to the eye, she replied again, *that threescore years were passed over her head and that was the burden*, Plaut. And so it may well be with those, whose spirits are much spent, and strength wasted, even at those yeares; And then age it self alone, is a burden. I can speake little here out of experience. But this I can say; If God be pleased to stretch out my day so long, I shall know no cause to complain of the length, for that is a blessing; *Length of dayes is from the right hand, Riches and honour from the left.* Only we must note here, That if the Lord be pleased to shorten the day of this life to any person, as sometimes He doth to His dearest and most obedient children (their dayes are not long upon earth) why yet, if He eek out this short day here, with an eternitie of dayes, and pleasures at His right hand, when they are taken hence, if so, that partie shall have no cause to complaine of a short day on earth, so abundantly recompensed in heaven. This is a note by the way.

Prov. 3. 16.

If, I say, God be pleased to stretch forth my dayes so long, I know no cause, why I should complaine of a blessing; I may complaine, and just cause why I should, and that bitterly, but not for the accession of yeares. If any thing sower them, it is of mine owne *Leaven*, and of my owne putting in; Complaine of my selfe I may, of them I may not.

Old age is calme, quiet, and easie time, if youth have done it no disservice, in filling its bones before hand; Nor no intemperance hath weakned its head or feete. If so, Old age hath just cause to complaine of the Man, not the man of Old Age.

Chap. 7. § 1. There is no Guest in the world, that is more desired and expected, and yet, when it comes, worse welcomed, and entertained, then *Old Age*; still with sighes, and complaints; which, we know, argues bad welcome. I would have my Child make good provision for it, against it come, and when it is come, to give it good welcome. Welcome, I say, I do not say, *ease*. Good welcome doth consist (we say) in shewing a good and chearefull countenance to our guest, not in giving him too much ease, or feeding him too daintily. Let it appeare, thou hast laid up store against thy yeares come; and now they are come, thou canst welcome them, and are glad they are come; but doe not make too-much of them, in giving them too much ease; I may warne thee of it againe, for *Old Age* is very craving, very importunate that way; though they may be importunate. If thou yeeldest to a litheresse, and a listlessness, whereto *Old Age* inclineth us very much, and so to spare thy body, thy activeness will decay more in one moneth, then otherwise it would in twelve. Its observable what the Heathen & said, and it may instruct Christians;

⁊ Nos sumus qui
nullis annis va-
cationem damus,
et canisem ga-
lea premimus,
et c. Senec. de o-
tio sapientis. cap.
29.

„ We allow no vacation to our long tearme of yeares,
„ we can put an head-peice upon our hoary scalp. We will
rest when we are dead, life is for action. Keep then thy body
in breath, and in ure with exercise, else it will quickly grow
unprofitable, and a Burden: Use strength and have it, it is a
sure proverbe; and if ever we will use expedition, it is then
seasonable, when gray haire is upon us; It is dangerous
to burne the Day-light, and to trifle out this pretious time.
The putting off this day, and the next, and halfe a day, cost
the poore Levite and his Concubine very deare; as we may
read, *Judges 19*. The evening hasteth on a pace, and the Sun
is neare the setting; now put on the more earnestly, because
night is comming, and thou must to Bed in the darke; now
gather twice as much; I meane, now, pray, heare, read twice
as much; For the great *Sabbath* is comming when thou
lookest for ever to Rest, for ever to be with the Lord. This
Sabbath Day is comming, which shall never have night;
Now

Now gather spirituall *Manna*, thy *Homer* full, twice as much as formerly. If in thy youth thou didst by hearing, reading, conference, &c. gaine thirty-fold, now gaine sixty. Now bestirre thy selfe, and put to all thy strength, for the laying in store of provision in this thy day, that thou mayst rejoyce in that great Day, the Day of the Lord, or the particular Day of thy Death. Let it appeare thou art going out, by the clearnesse of thy light; and that the night is coming by the hastening of thy pace. It is strange to consider what old men have done, and how fit they have been for the best actions (I meane of the minde, I know outwards must decay) because they kept their minde like a bow, so they said, alwayes bent.

I forbear to put them down here. The holy Scripture, Heathen Authors, our own observation, doth reckon up not a few. But remember still, that there are none recorded in the sacred Register (after the terme of life was shortened) for old men, but their old age was a crown unto them, being found in the way of righteousness. They that are planted in Gods house, bring forth much fruit in their age. He that is fruitlesse in his latter yeares, may be much suspected how he spent the former. But I am sure there can be little comfort in it. It is a sad thing to be an old man in yeares, and a childe in understanding; To grow like a *Loeke*, green, fresh, and lively towards the earth; *flag* and *saplesse*, upwards towards heaven; To have the eye of the body dim, and the eye of the soule as dim; To have the body bending towards its earth, and the spirit no more elevated; To have one foot in the grave, and the other tending to the place of utter darknesse; To have the outward man quite decayed, and the inward dead or fainting; To be halting toward the pit, and to have the heart within like a stone. A dying spirit in a dying body, what a woefull conjunction is this!

*Senibus vita
produciat a deo
tributa est, in
eum finem, ut
infirmum ali-
quorum operum
in Ecclesiæ sue e-
molumentum op-
gina essent.
Marduchæus ad
liberandam Ec-
clesiam sub Ar-
taxerxe, vixit
annos, 198.
Jehoshua ut
populum de Pa-
bylone, cum Es-
dra & Zoro-*

*babele, reduceret, vixit annos, 130. Philo Ammianus in breviario temporum. Tobit
senior, ut populi calamitas sub Salmanasare levaret, vixit annos, 158. Eâ ipsâ de causa, To-
bit junior vixit annos, 127. Judith ad liberandam patriam sub Holoferne, vixit annos, 105.
Saxius Senensis Bibliothec. lib. 8.*

I con-

Chap 7.5 1.

a ο μὴν ὁ δὲ ἄλλος
 ὁ δὲ ἄλλος ὁ δὲ ἄλλος
 τοι. Pind. ol. od. 1
 b A&S 21.16,

c Juvenis paran-
 dum, Senis uten-
 dum. Senec.

d 1.Sam. 25.21

I consider thy sex, childe, and thy charge, but whatever it be, thou wast never so fit, as now thou shouldest be, to serve it: Now admonition, correction, instruction, counsell, all are in season; before, they might be suspected. Now thou hast the advantage of all thy former past dayes, and every following day is the disciple of the preceeding day^a. Here is Master after Master, and lesson upon lesson, thou art a very bad proficient, if thou art not now an *old Disciple*^b. I shall never examine thee upon this point, but be assured, He that numbers out thy yeares unto thee, will take an account of thee, how thou hast spent them; what provision thou hast laid up for their coming; what store thou hast treasured up against a deare yeare, against a time of spending. Old-age is like our winter, a time of expence; we must get and lay up in youth, what we must use and lay out in age^c. And here we must use the more diligence, because it is not with man in his winter, as with the earth, the trees, and fruits thereon, in theirs; If they look dead and saplesse in their winter, the Sunne will return unto them, and renew their face, they will spring out again; but man decayeth and reneweth not, he must not look in a naturall way, to renew *his youth like an eagle*. If the Lord hath lengthened out thy span and thread of life unto old-age, thou must needs say, the Lord hath been gracious, and full of patience to thee ward, and then thy heart must needs answer; *Render again praise and obedience to Him, that is so good unto thee*: So thou wouldest expect from thy childe, from thy servant, so a Prince from his Subject. Great favours are great engagements between man and man; betwixt God and man much more, for He is the fountain and well-head of mercies (The mercie, which man sheweth, is but as a drop derived to us from that fountain.) Gods mercies are all strong cords to binde unto obedience, which ever is the fruit of true thankfulness. David said very much in a few words against *Nabals* churlishnesse, *Surely in vain have I kept all, that this fellow had in the wilderness*^d. So *David* argued or rather reproved *Nabals* churlishnesse; And had not *Abigail* seasonably stopped

stopped David in his way, Nabal had heard more touching his churlish dealing and answer. This instructs us to sobriety and watchfulness; that the Lord may not have the same controversie against us, when we come to our declining age; *Surely in vain have I kept this man, this woman, and all that they have, so as nothing is missing of all that pertained unto them: In vain have I lengthened out their dayes; in vain have I fed them all their life, and redeemed them from evil; in vain have I preserved their inward and outward faculties, both of soul and body, all sound and entire; for all this have they so, and so churlishly requited me; for all, they have returned evil for good.* This is a reproof, the hearing whereof we cannot endure. And such a like reproof must he or she heare, even such an one, as will make their hearts like a stone within them, if, being preserved so and so long, they have so unkindly requited the Lord; if, having so long a time of gathering and of exercising their talent, they have gained nothing; if, having passed over so many yeares, they have carelessly passed over also the observations, which so many yeares would have yielded very many. For this we must still remember; *That the unthankfull man, the better he is, the worse he is;* That is, the more good the Lord hath been to him, the heavier his account will be, and then the worse it will be with him. Better the Lord had been a *wildernesse* unto him, then that he should be a wildernesse to the Lord, who had so watered him, that he might be fruitfull.

That we may escape this great condemnation, labour we to acquaint our selves betime with the Lord, and to grow up more and more, in the knowledge of Iesus Christ and the power of his grace: for according to our increase and growth herein will our strength be, for in Christ Iesus the decayes of age are repaired, so as there shall be no more an infant of dayes, nor an old man that hath not filled his dayes: as M^r *Calvine* expoundeth the place^e.

^e Esay 65. 20.

Let us heare now how *sadly Clemens of Alexandria* complaineth at this point; we will heare his counsell also, for that is of use indeed, but his complaint first, which is this.

A a a

“Ye

Chap. 7. §. 1. "Ye have been *infants*, then *children*, then *grown-men*, after
 παῖδες γάρ ἐσμεν. " *gravis-men*, but yet *good men* never. Now reverence your
 οἱ καὶ μαρτυροῦμεν, ὅτι καὶ
 ἱσχυροὶ, οἱ καὶ ἀνδρείοι. " *old-age*, (this is the counsell) give this honour unto it
 καὶ δὲ δέξασθε. " *of being wise*, of doing *vertuously*; give it, as you would
 &c. ad gentes " *have others give you*, *honour* and due *reverence*. You are
 pag. 50. " *hastening now towards your grave*, set your face the more
 τὸ γὰρ ἐκείνην. " *steadfastly towards your countrey*, which is above. Your
 Ibid. &c. " *feet are almost stumbling upon the dark mountains*;
 σπαραγνύσμεν καὶ τὰς
 ἐν τῇσι &c. " *pluck them up now*, as a Traveller, that hath slept out his
 Ibid. " *time*, and yet hath farre to go, and walk on the faster in
 τὸ δὲ διαβῆναι τὴν
 μέσην ὁδὸν
 ῥῆματι, ἵνα καὶ τὸ
 γὰρ ἐκείνην. " *the wayes of peace*, so redeeming the time: Put that crown
 &c. (h) yfsh. " *upon your gray head*, upon your declining age (the Sun
 Tom. 6. in vet. " *of the day is neare the setting*) that now at length, now
 Test. pag. 543. " *you are dying*, you may begin to *live* (A man cannot be
 " *said to live truly*, till he lives *godly*, *holily*, till then, he is
 " *dead*, though he lives) that the end of your life may be the
 " *beginning of your happinesse*. Oh! farre be it, that ye should
 " *be delivered*, and delivered again, and yet again; that
 " *you should be spared*, and spared, and yet to commit more
 " *abominations* : *far be it*, that ye should be : (as some have
 been) *by so much the more wicked, the more kinde and gracious*
 the Lord hath been.
 Jer. 7. 10. " You pity blinde men ^k, and deaf men, because they can-
 ἰδοὺ τὸ πῶς ἐστὶν ἡ
 ἀδικία τῶν, ὅσοι ἐπὶ
 λαοὶ τῆς πόλεως &c.
 ἰδοὺ. Ibid. pag. " *not see the works of God*, w^{ch} ye see, nor *heare the works*
 40. Alex. " *of God which ye heare*. O pitie your selves for ye are both,
 κ' ἰμμεδον μὴ ὅτι ἰ
 ὁρῶμεν, ἰ καὶ τὴν
 ἀκούει ἡ κούρασις,
 &c. Ibid. pag. " *both blinde and deaf*. Ye have seen much, ye have observed
 49. " *little*; ye have heard many things, and those *great things*,
 " *but ye understand not*, what ye heard. Now *heare* and
 " *hearken*; now see and perceive, now, while it is called
 " *so day*; and know, that there is a great deale of mercy ^l,
 " *that yet the day is*, and is yet continued still every day to
 " *this present*, repeated; a great mercy this, provoke the
 Lord no longer; grieve His good spirit no more, lest
 " *He swear in His wrath*, as He will do, if we continue to turn
 " *grace into wantonnesse* ^m. While it is yet *so day*, heare
 " *His voice*, and turn unto Him. This is the counsell, I will
 " *adde but this to it*;

ἰδοὺ τὸ πῶς ἐστὶν ἡ
 ἀδικία τῶν, ὅσοι ἐπὶ
 λαοὶ τῆς πόλεως &c.
 ἰδοὺ. Ibid. pag. 40.

κ' ἰμμεδον μὴ ὅτι ἰ
 ὁρῶμεν, ἰ καὶ τὴν
 ἀκούει ἡ κούρασις,
 &c. Ibid. pag. 49.

ἰδοὺ τὸ πῶς ἐστὶν ἡ
 ἀδικία τῶν, ὅσοι ἐπὶ
 λαοὶ τῆς πόλεως &c.
 ἰδοὺ. Ibid. pag. 49.

That

That He, and He onely, turns the heart, who opened the eyes of Him, that was born blinde, and made a man every *whit whole*; therefore the Church saith, *convert me, and I shall be converted, &c.* Chap. 7. 5. 1.

It is He, who gives a seeing eye, and an hearing ear; even both these is a speciall mercy from the Lord, and greatly to be begged for. This then we must note for close hereof; that, as there may be a *child in years*, and a *man in understanding*; so also may there be an *old man in years*, and a *child in understanding*. For understanding comes not by years, but by *meditation in Gods law*: *I have more understanding then my teachers, for thy testimonies are my meditation. I understand more then the Ancients, because I keep thy precepts.* A man may run out many yeares and more houres, and yet be never the wiser by all that time; because he hath not learnt from whom every good and perfect gift cometh, even from the *Father of lights*. He that worketh all our works in us and for us; before whom the *Elders fell down* and worshipped, casting their crowns before His Throne, acknowledging themselves to be, in point of grace, but *Almes-men*; or sitting at the *recess* of a free mercy; He it is that giveth wisdom, not length of yeares, nor number of dayes; out of His *mouth cometh knowledge* and understanding; God instructs *unto discretion*. The Husbandman can neither *sow*, nor *reap* &c. without assistance and instruction from God; much lesse can he *sow righteousness* and *reap the same*; without speciall instruction from His mouth, Who knoweth the heart; therefore it is said, *Who teacheth like Him?* And he, that is old, and stricken in yeares, yet hath learnt so much, as hath been said: *That the Lord giveth wisdom*; that His word or law instructs to discretion; This mans case is not to be despaired of, though it be towards the last houre; for while breath is within the nostrils, for ought we know, there is a doore of grace and mercy open: But yet this is a very sad and lamentable case; For the longer a man walks on in the wayes of ignorance, the more unwilling and unable he will be to return, and be reformed;

* Noli amorem
nos estimare nu-
mero: nec sapi-
entiam, cano-
reputes, sed ca-
nos sapientiam.
Hier. ad Paul.
14. p. 180.
° Psal. 119. 99.
100.

Noli fidem pen-
sare temporibus.
Ibid.

° Exuerunt omne
proprium benigni-
tatem se beno-
ficiarios ejus ag-
noscunt, unde
coronas abjici-
unt. Brightman
Rev. 4. 10.
1° Prov. 2. 6.
Esay 28. 18.
Job 38. 21.

Chap. 7. § 2. custome in sinning exercising still more and more tyranny ; his understanding will be more darkned ; his judgement more perverted ; his will more stubborn, his memorie more stuffed with sensuall notion ; his affections will become more rebellious ; his thoughts more earthly ; his heart more hardened ; his conscience more seared.

And so much considering the season , that gray hairs are mingled with the black , no time for delay now, when before it be long, there shall be *no more time*. We must account, that the long suffering of the Lord is *salvation*. And let the conclusion hercof, be an earnest *prayer* to the God of all grace; that, as His promise was unto His Church, to "*restore the yeares that the locusts had eaten, the Cankerworm and the Caterpillar* ; So he would restore unto us the yeares which the *ignorance* of childehood, the *vanities* of youth, the *negligence* of age have consumed.

II.

There is another *period* of this age, the burden whereof is *labour and sorrow*. Barzillai lived to those yeares, full *four-score* ; and what saith he ? " I cannot taste what I eat, or " what I drink (a question in the sacred tongue is a strong " affirmation) I heare not the voice of singing , where- " fore then should thy servant be yet a burden ? *how long have I to live ?* (a question we should often put to our selves, which would answer all sollicitations , from the world and flesh, and put them to silence) *how long have I to live ?* That is, how very short is the remnant of my mortalitie ? yet a *very little while* , and I must hence ; what should I think of now but of my death, and of my grave ? what are pleasures or earthly contentments unto me ? so feelingly spoke that old man.

וּמִיָּדִי עֵשֶׂה עֵשֶׂה
rich. 10. 37.

The many decays & infirmities, that accompany this age, are fully set down by the preacher, Ecclef. 12. Amongst those many, one expression there is very full and significant, as our English renders it, verse 5. *The grasshopper shall be a burden* ; In the Originall the words imply no more, but the *curvature* of the back ; which with men of such yeares, stands bent like a *Grasshopper* ; and that makes an old mans
gate

gate the more burdensome : The words may imply also, according to the common construction, that every thing, even the lightest, to an old man, is *burdensome*: If he creep up to his bed and down from it, though to repaire his decayes, yet even this is burdensome; even *delights* (to others) to him are tiresome; he takes no delight in the *Grasshopper*; nay it is a burden; that is, (saith *Trismedius*) that pleasant season of the yeer when we heare the *Grasshopper*, yeelds no pleasure to him, none at all; he hath quite lost his taste and *relish* now in those things, which to others are pleasurable. &c. And yet if the grave meet us not in our way hitherto (as commonly it doth before we come so farre) and prevent our expectation; it is larger in nothing, then in the issue of this age, and in the account, we hope to give up at that time. This is our greet folly; For, how bad stewards soever we have been of our fore-past time, yet at this time, we hope to lay our reckonings even, and so to give up our *account with joy*. Though we have *turned* from God all our dayes, yet we have a sure and certain hope; (in our conceit) that we shall *turn* unto Him, and He will *turn* unto us, at this time, when indeed we are not able to turn our selves upon our bed. And naturally (for it is but Nature seeking its own preservation) naturally, I say, and usually men do make fair *offers*, *assayes* and *promises* this way, at such a time as this, when they see themselves dropping into the grave. But we must note, as one before us and for our use *, that this time is the time when all *Hypocrites*, *Atheists*, tag and rag *come in*, and *seek Him*; For who is it, that will not look out for a dwelling, when he sees his old house dropping down upon his head? Who will not cry out for *mercy mercy*, when he seeth the doore shutting upon him; and if he speaks not now, he must hold his peace for ever? Who will not desire, & that earnestly, to live for ever with the Lord, now that he sees he must die? So true it is, that this is the time, when all, even the worst of all, do seek unto God, and will turn unto Him.

Chap. 7. § 2.

* B. Andrews.
on Psal. 78.
verse 34.

Chap. 7. § 1.

But we must note also, that this is not our time, nor is it the *time* when God usually opens unto us.

1. It is not our *time*, to *seek*, when we are not in case to *seek* any thing else. It is not our time to *turn* to Him, when we are not able to *turn* our selves in our bed; not our time to *rise early* to *seek Him* (so we must, if in an ordinary way we look to find Him) when we are not able to *rise* at all; not our time to enquire *after Him*, when breath faileth us, and we are not able to speake three words together. What ever our words are, and how pious soever; whatever offers we make towards heaven, it will be suspected to be slavish and extorted for feare of the *Pale horse*, and that which follows. It is not to be doubted; but at such a pinch as this, something we would say, and something we would do, which might do our selves good: But what, or how can we do to purpose, when our strength is gone, our spirits spent, our senses appaled, the shadow of death upon our eyes? This time is not our time.

2. Nor is it Gods time to heare. In the Law, the Lord forbade that *some flesh* should be offered unto Him; it was allotted for the dogs^a. But such a like sacrifice are our prayers and our praises, at such a time as this, as *some flesh*; broken; divided; and interrupted they must needs be, when our heart within us is as Lead, and our sighes beat as thick as a swife pulse. The Lord ever refused the *some blind*, and the *same* for a sacrifice. It was not befeeming our *Governour*^b, a man like our selves; In case to Him, it was offered; he would not accept of the same, much lesse will God accept our torn, divided sacrifice, our refuse, our Lees or dregs, bottome, dottage, That which was dogs meat, that which our selves and friends are weary of; We had a *male* in our flock, that is, we had strength of body and minde, and then of that *best* or *male*, we should have offered unto the Lord: But now that our *best* or *male* is spent, now that we have cast away our precious stock of time, and parts upon the service of sinne and Satan, how can we now thinke, that our *some*, *blind*,
and

^a Exod. 12.

31.

Mal. 1. v. 13.

^b Mal. 1. v. 8.

and lame sacrifice can be accepted? how can we think the Lord will accept a *corrupt thing*, against which He hath denounced a curse? Chap-7. 5 1.

It is not the Lords time, He heareth not those persons, who^d turn away their eare from hearing his Law; we must heare God *first*, if we look that God should heare us at the last; If He cryeth, and He cannot be heard; *We shall cry, and we shall not be heard*, for the Lord *hath spoken is more then once*.^e Mal. 1. 14.
 All our stretching, and crying, and howling, will be in vain.^d Prov. 28. 9.
 We should have stretched and inclined our eares, and have lifted up our *voice on high*, when Gods time and ours was; Prov. 1.
 I mean the ordinary time, that he hath appointed to be called upon, and we are commanded to seek Him in. What time is that? it is called the *Day of Salvation*, the *acceptable Day*. Zach. 7. 13.
 And when is that time? The Apostle answers; *Now is the accepted time, now is the Day of Salvation, now*, this present time;^f *Quid enim jam*
 And it is but a *day*. Time is all the yeare long; but your sowing time, and your reaping time, both these have their seasons. *Time* is all the day long; but *side-time* hath its appointed houre, and we observe it, as the poore man the stirring of the water. *Now* this present time while the *male* is in the flock, while breath is, and strength is; while the season is of knocking and opening; Now is the time when we must seeke; Now the time, when God usually opens.^g *Quid enim jam*
 See first Part pag. 71.

There is a pretty fiction, touching the *shell-fish*, and the *Serpent*; And because it instructs us touching a speciall point of practise, we thus read it. "The *Shell fish* and the *Serpent* sometime lived together, and conversed; the *Shell-fish* very harmelesly with the *Serpent*; the *Serpent* very crookedly with the *Shell fish*. After many faire means, and thereby prevailing nothing, the *Shell-fish* watched his opportunity, and while the *Serpent* slept, gave him a blow on the head, which is deadly. The *Serpent* feeling himself wounded to death, began to stretch out himself (it is the manner of all creatures so to do, but most remarkable in the *Serpent*, because he lyeth in a ring, and goeth in folds or doubles;)

Chap. 7. § 2. doubles.) "The *Shell-fish* observing the *Serpent* so stretching out and straightning himselfe, told him; Thou shouldest have done so before; Thou shouldest have walked even and straight with Me, when we conversed together; so it might have benefitted thee, but now, nothing at all. This is a fiction, but it tels us our folly in good earnest, and instructs us in a speciall point of wisdom; we have this property of the *Serpent*; we are content to walk crookedly all our life in the crooked wayes of sinne, and Death, our owne wayes, and we doubt not but to make all straight, and even, when we dye. But ordinarily it profiteth us not, our Thoughts deceive us, and that is a fruit of our folly; Our wisdom is, to set all straight and even before hand; to put our soules in order, and our feete in straight pathes, while there is yet Time; this hath been the wisdom of the Saints. If we read the sacred *Register*, we shall observe all along; That they whose yeares are numbred to be many, were fruitfull in their lives, and faithfull in their Deaths, their Old age was their crowne of glory, for it was found in the way of righteousness.

And for that great and waighy worke, *Their setting their house in order*; Their making all straight and even; This was not a worke to be done then, when strength, and heart, and breath faileth, but already done. When they came to that point, there was no more to be done, but to close the eye, and fall asleep quietly in the Lord.

Remember Lord, said that good King, when death was in his eye, *Remember how I have walkd in truth & how I have done the thing which is good in thy sight*. He assureth and giveth large testimony touching the Time past, *I have, I have*. It was not large promises concerning the time to come, when it was threatned, *That time should be no more*; as the manner of the most is; *I will doo thus and thus hereafter, if thou wilt be pleased to spare me now*: many have said so, and so promised, and recovered, and false backe strangely, to commit greater abominations; For that is a Time, as the learned Knight noteth^h, *When we remember God perforce, and when*

^h Hist. of the world. 2. B.

Chap. 3. Sect. 4. pag. 212.

we stand upon no condition with Him. It was not, what he Chap. 7. § 2.
would doe, but what he had done; Remember, Lord, how I
have walked, how I have done.

I have fought a good fight, I have kept the faith, said Paul ^{2 Tim 4. 6,}
the Aged, when the time of His departure was at hand. 7.

That is not a time to fight, when commonly the heart faints;
the head is light; the backe pained; the sides weakened; that
is the time to have the Crowne put on, which we have so
long striven after; a Time to have our sanctification perfe-
cted, which before we have heartily laboured in. It is not
the Time to fight, but to overcome, and to be more then con-
querers. I have fought that good fight, I have kept the faith.
When? when was Paul such a Champion, so valiant for the
Truth, contending for the Faith, and keeping it; when was
this? when his bow abode in strength, then he played the Sol-
dier, so fighting, so contending; And hence Pauls ground
of confidence: Henceforth there is laid up for me a crowne.
Thus touching the wisdom of the Saints; They have under-
standing of the times; And they know what they ought to doe ^{1 Chron. 13.}
that is, they doe all in season. 32.

Two lessons, I shall draw hence for the Childs use, and
instruction, and then anend.

First, from hence I would give warning, and put in
a Caveat against some bold and presumptuous words, and
for ever hereafter prevent them. We heare some, and it is
ordinary, To wish for Death in a Passion, before they have
well thought of it, and prepared for it; if we may beleewe
them, they are well content to dye, in a discontent. They wish
for that, which they never before thought of in sobriety, and
good earnest. Know they what they say? doe they consider
what death is, and the consequence of the same; when once
death hath made its last conquest over the Body, in that
very instant Time, the soule enters into a condition never
to be altered; it enters into eternity; a gulf of Time,
which all the figures in Arithmetick cannot fill up. For
when we have reckoned a thousand thousand yeares, we ^{Read Drexeli-}
have not the fewer remaining. We are swallowed up in ^{us. 4. 1.}

Chap. 7. § 2. the thought of Eternity, as a drop in the Ocean; It is not possible to finde any bottome there; we want a thought to measure it, but if we should thinke of it to purpose, we should be well advised what we doe or say. I know there are some, who send their prayers, and their praises after Soules departed. But all helpes no more then doth the crying after a Bowle (rub or runne) now throwne out of the hand. The hand sets the *Bias*, and gives the *bowle* an impression, and where the strength of that impression ceaseth, there the *Bowle* lyeth; all our running, and calling, and crying, helpes nothing at all, but to evidence clearly, as the Anticke and ridiculous trickes of the Bowler; so the vanity, and unprofitableness of our *after labours*, now that the soule is departed. For then it is night with the Soule in respect of any further worke; the pit is open, where there is no praise.

Then it either rests from his labour, or is restless in paines; There teares are wiped of, or else they begin never to have end; *Weeping for evermore*. And this I note in passage, that, when we speake of Death, we may be serious.

It was well answered by a Father to his Sonne, who, being *Crossed* in his humor, wished *hee were dead*; *learns first what it is to live*; he that so lightly wisheth to dye, is as he that flyeth from an iron weapon, and a bow of Steele striketh him through, as Iob speaketh¹: *Wee unto you, that desire the day of the Lord, to what end is it for you?* *The day of the Lord is darknesse, and not light, as if a man did flee from a Lyon, and a Beare meet him, &c.* So the Prophet reproveth those, who were dispisers of Gods Words and Workes, and scoffed at His judgements. It may instruct us to sobriety, that we doe not, for the avoyding of an inconvenience, runne into a mischief. It is dangerous to live in discontent; to dye in it, or to wish so to do, is much more dangerous. We ought to wish rather, *we may live*, and to count it a great mercy, that we are spared till we can give a better account of our Time, and are better fitted to dye.

Death indeed is the Churches portion, and part of her joynture,

¹ Job. 20. 24.

² Amos 5. 18.

Jer. 48. 48.

* 43. 44.

joynture, *All are yours* ¹, and amongst those severall parcels, *Death is yours*; and therefore it may be wished for and desired, as lawfully as a Childe may desire to goe to bed, or to his Father. For the nature of Death is changed to the godly; *It is harmlesse now, and hath lost its venome; It is a passage to a better place, a gate to Glory; It is the accomplishment of Mortification, and the end of labour.* Thus death is, but not in its owne nature; so it is a destroying hostile thing, and so to our nature, the most terrible of all Terribles; And therefore not to be desired, till we are assured, that both the nature thereof, and our nature also is changed. And then also our desires must not be immoderate; we must not long for it, nor rejoyce *exceedingly*, when we can finde the *grave* ². This argueth too much shortnesse of spirit, and some impatience under Gods Hand, and more unwillingnesse then becometh to waite upon Him any longer; we must patiently waite Gods Time, remembering *Eternity* is a space long enough for God to shew mercy unto His, when their *faces shall waxe pale no more*, they shall rest for ever. And therefore no matter if yet longer they waite His Time, and abide His pleasure, though with some grieve and paine to the flesh; *pleasures at His right Hand for evermore*, will abundantly recompense, what ever pressures are from below.

But whether we dye sooner or later, it is then safe dying, when we can yeeld up our spirits, as *David* did, and with the same confidence; *Into thine Hand I commit my Spirit* ³: *Thou hast redeemed me, O Lord God of Truth.* It is safe casting a mans selfe upon God, when he can say as *Paul* did, *whose I am, and whom I serve* ⁴. We may then wish for Death, when, with old *Simeon*, we can with the Armes of faith, claspe and embrace Christ, the *fountaine of life*; *Now lettest Thou thy Servant depart in peace, for mine eyes have seene thy Salvation.* Then there is a peaceable departure, when the soule hath such a vision.

And therefore pray thou, and pray againe, that the Lord would spare thee yet, and yet longer, till by a conscionable improvement, of life, health, strength, peace, ordinances,

Chap. 7 § 2.

¹ Cor. 3. 21.²², 23.³ Job 3. 21, 22.⁴ Psal. 31 5.¹ Ads 27. 23.

Chap. 7. § 2. corrections also, &c. Thou hast got some good assurance, certaine and stable; That do depart hence is much better, for thou shalt be ever with the Lord, whose Thou art, and whom Thou servest.

And, (which is the second lesson) do not trifle away time, nor delay here in a matter of so great consequence. Let me remember here, (for we cannot think of any thing more to our purpose) how the learned Knight complaineth of and convinceth the true unhappinesse of our condition, and the dark ignorance, which covereth the eyes of our understanding; we onely, saith he, prize, pamper, and exalt this vassall and slave of Death, and forget altogether the imprisoned immortall soul, till the soul be going from out of one prison into another; for when is it, that we seriously think of death? when examine we the great account, which then we are to give up? Never, while we have one vanitie left us to spend: we plead for titles, till our breath fail us; digge for riches, whiles our strength enableeth us; exercise malice, while we can revenge; and then, when time hath beaten from us both youth, pleasure, and health, and that Nature it self hateth the house of old age, we remember with *Iob*, that we must go the way from whence we shall not return, and that our bed is made ready for us in the dark; and then I say, looking over late into the bottom of our conscience (which pleasure and ambition had locked up from us all our lives) wee behold therein the fearfull images of our actions past, and withall, this terrible inscription: That *God will bring every work into judgement, that man hath done under the Sun.*

But what examples have ever moved us? what persuasions reformed us? or what threatnings made us afraid? we behold other mens Tragedies plaide before us, we heare what is promised and threatned: but the worlds bright glory hath put out the eyes of our mindes, and these betraying lights, (with which we onely see) do neither look up towards termlesse joyes, nor down towards endlesse sorrows, till we neither know, nor can

look

*Hist. of the
World 1 Book.
chap. 2. sect. 3.
p. 24. See pre-
face pag. 19.*

*Job 10. 21.
and 17. 13.*

Eccles. 12. 14.

"look for any thing else, at the worlds hands.

Chap. 7. § 2.

"But let us not flatter our immortall souls herein: For
 "to neglect God all our lives, and know that we neglect
 "Him; to offend God voluntarily, and know that we of-
 "fend Him, casting our hopes on the peace, which we trust
 "to make at parting, is no other then a rebellious presum-
 "ption, (and that which is the worst of all) even a con-
 "temptuous laughing to scorn, and deriding of God His
 "laws and precepts. * They hope in vain; saith Bernard,
 "which in this sort flatter themselves with Gods mercy.

* Frustra sperant
 qui sic de miseri-
 cordia Dei sibi
 blandiuntur.

Excellent instruction this, if we could heare it. If mans
 voice were strong enough, it would rouze us out of our Le-
 thargie; and make us take time while we have it, and prize
 a treasure (that is an opportunicie) when it is in our hands,
 and put both hand and heart unto it. It is a point of wis-
 dome to cast up our reckonings by day-light; I mean while
 the light of our life remaineth; before it be like a candle
 burnt to the socket, and going out in a snuff. O that we
 should suffer the lamp of our life to blaze out to no pur-
 pose!

Prov. 17. 16.

The living, the living, he shall praise thee, it is part of his *Esay 38. 19.*
writing, who had been sick, and was recovered of his sickness. *verse 9.*

The living, the living shall praise thee; The good King knew
 by experience, that *pining sickness* was not fit for that great
 work of *praise*, which breaks the bones like a Lion, makes a
 man chatter like a Crane or Swallow, and the eyes fail *with*
looking upward; there is no strength now in this case for this
 work: *The living, the living, he shall praise thee*, as *I do this*
day, said that good King. Assuredly, what ever use we
 make of our *stock of time*, and *parts*, which are given us for
 this chief end; That we may traffick for our souls, and sell
 the dearest affections of our heart, to buy the pearl; how
 much or how little we prize our health and improve the
 same, yet it is the *sound and healthy man*, that properly, and
 in a naturall course, may be called the *living man*. He lives,
 the sick man, who is *pining away*, cannot be said to *live*, but
 more properly to *languish*; he spends and waiteth, and is

Chap 7. § 2. oppressed with pain in this part, and in that; and so he spends his time in wearisome tossings, in *silence* perhaps, such his patience may be; perhaps in sad complaints.

Many I have known, whose oppression hath been such at such a time, that they have not been able scarce to swallow their spittle (as *Iob* complained) not able to take leave of wife and children, and yet have languished many days. We should make account that our sick-bed will be as a *cross-way* where friends must part, and if any thing remaineth now not agreed upon before in the way, it must cease for ever: For pains and tossings (so it must be expected) will take up that time on the sick bed; And if there be no provision stored up against this sad dry spending time, if there be no *succours* so I may say; warned to come in, and make their appearance, at this supposed time, for the clearing and comforting the prisoner, that lyeth fast bound upon his bed with paine and sorrow; If he have not before in his health, when he was a *living man*, made out towards that *strong tower* (whereto the righteous flye, and they are safe) And now can, being wearied with tossing and *pining* sicknesse, turn himself toward the same, and finde refreshment therefrom, and quiet repose; if not so, I cannot see how this person should be a *prisoner of hope*. I know he may have many sweet expressions (as was said before) there may be a lifting up and raising the voice on high; but there is no more hold to be taken of a mans words, that is drunk with sorrow, then is of the words of him, that is drunk with wine (when he is awakened, he forgets what he said) or of the catches of a drowning man, who will catch at a sword, or a knife, or a razor, any thing to keep up from drowning. The words of a dying man are nothing, and of no regard further then they receive weight and strength from the actions of an healthy and sound man, the *living man*: Therefore it matters not, what a sick man can say for the future, but what he saith for the former time, for from thence he must fetch his comfort, as we heard, *I have walked; I have done, I have fought, I have kept. Comfort in death must be distilled*

(as I may say) *out of all our gatherings in our life time*; As Chap. 7. § 2. our thoughts, discourses, actions have been, answerable will our comforts be; if we can finde no comfort by looking back, recalling the time past, I cannot see, what comfort there can be in looking forwards toward eternitie. If our consciences do condemne us (as a learned Spaniard phraseth it) that *we have made time of eternitie, and eternitie of time*; that is (as he expounds it,) *We have despised that eternall blisse, as if it were but temporall; and we have lodged all our love upon this transitory world, as if this had been the thing, which is eternall*; And if so we have done, we can have no comfort then, when our *transitories* are leaving us, in looking forwards towards eternitie; We may send our sighs and groans after it, but in vain: Our hearts may beat strongly towards heaven, but all that may be much suspected also;

It is of doubtfull construction from what *spirit* our groanes do proceed; If it was thus once, when the foundation of the Temple was a laying; That the people could not discern, the *Noise of the shout of joy*, from the noise of weeping; Then a harder matter it is, to discern betwixt *groane* and *groane*; *sighes* and *sighes*; I meane betwixt the sighes and groans, which the *spirit* puts up, and those which an heart pained, full of anguish, and drunk with sorrow, sends forth. Very hard it is to discern here, and to make a difference, nay impossible: for the groans from pain & sorrow, and the sighes of the spirit, are both scarce utterable, and they are both put up in much bitterness, and both call out of sin, as the cause of All, which makes the discerning the more difficult.

This then is the conclusion; "Obedience forced is *stupid*, but that is sweet obedience, which comes forth, as *se fluit, maxime* the first honey drops from the fullcombe, readily, willingly, freely. As the Emperour said of money, "It will *laudabile. Plin. lib. 11. cap. 15.* prove but copper, if it be pressed out from the teares of the *βυββαλον τῆς ἡμέρας οὐκ ἐν τῇ ἀναπόρῃ* people. The same may be said of our offerings; They *ἔσονται* are counterfeite for the most part, and profit not, if they be *dixit Constantinus, Tripart. Hist. Prefat.* squeezed forth by some *pressures* upon the spirit. It is a free-

will-

Chap. 7. § 2. will-offering that finds acceptance with the Lord.

And this I added for three mightie Reasons,

1. That we may not make *Time* of *Eternitie*, and *Eternitie* of *Time*, as was said before, and explained.

2. To awaken and quicken up our carelesse and dilatory spirits, well to husband our opportunities; *while our Bow abides in strength, and our Armes are strong*; before old age hath degraded us of our former vigour and activitie; so as our outward and inward faculties are bound up as in chaines of Iron and brass; I mean, before *the keepers of the house tremble, and the strong men bow themselves, and those that looke out of windows are darkened, and the Grasshopper is a burthen.*

3. That we may not make (as the most do) an *Idoll* of that last prayer, which we think to put up, when we are at point of dissolution, and parting away hence; for that *hope* to be heard then is the *Sanctuary*, and *Place of refuge*, which the most thinke to flie unto, as *Ioab* to the hornes of the Altar, in hope to finde safety; But their hope is like to deceive them, as it did *Ioab*, and as it hath deceived others, *Who cryed, but there was none to save; even unto the Lord, but He answered them not: then did I beat them small as the Dust before the Winde; I did cast them out as the dust in the streets &c.*

f 1 King 1. 28,
29.

s Psal. 18. 41.

These words shew us clearly what will be the issue of this last prayer, and call upon the Lord, which is the great *Idoll* of the world, what I say, will be the issue thereof, to all those who turne unto Him at their Death, even *confusion of face, for evermore, a Treading downe, and a casting out as the dust in the streets.* This is of great and universall use, and instructs us to *encline the eare, while we can heare; to apply the eye, while we can see; to frequent the Assemblies of the Saints, while we have strength and can goe; and to take the occasion, the smallest point of time, while we may, for it is soone passed, and when we may send our sighes and groanes after it, but cannot recall, what we carelesly slighted.* In a word, *It teacheth us to seeke, to knock, while there is Time: for many shall seeke (and not finde, and knock, and it shall not be opened; shall strive, and shall not be able; And all this, because they discerned not their season,*
they

they knew not the Day of their Visitation.

Chap. 7. §. 2.

^b I remember a pretty inversion of order, used by Cicero in point of Oratory; An allusion unto it may instruct us in a speciall point of wisdom; *We begin first, and then we end; But he made an end first, and then he began; I use, saith He to his Oratour, to make my beginning* (the Latine calls it an *Exordium*) *When I have ended my oration; for I must fetch that out of the Bowels of the other Parts.*

Quod primum est dicendum postremum soleo, cogitare, de Orat. Lib. 2. Pag. 131. Fol. Exo scribis Cause.

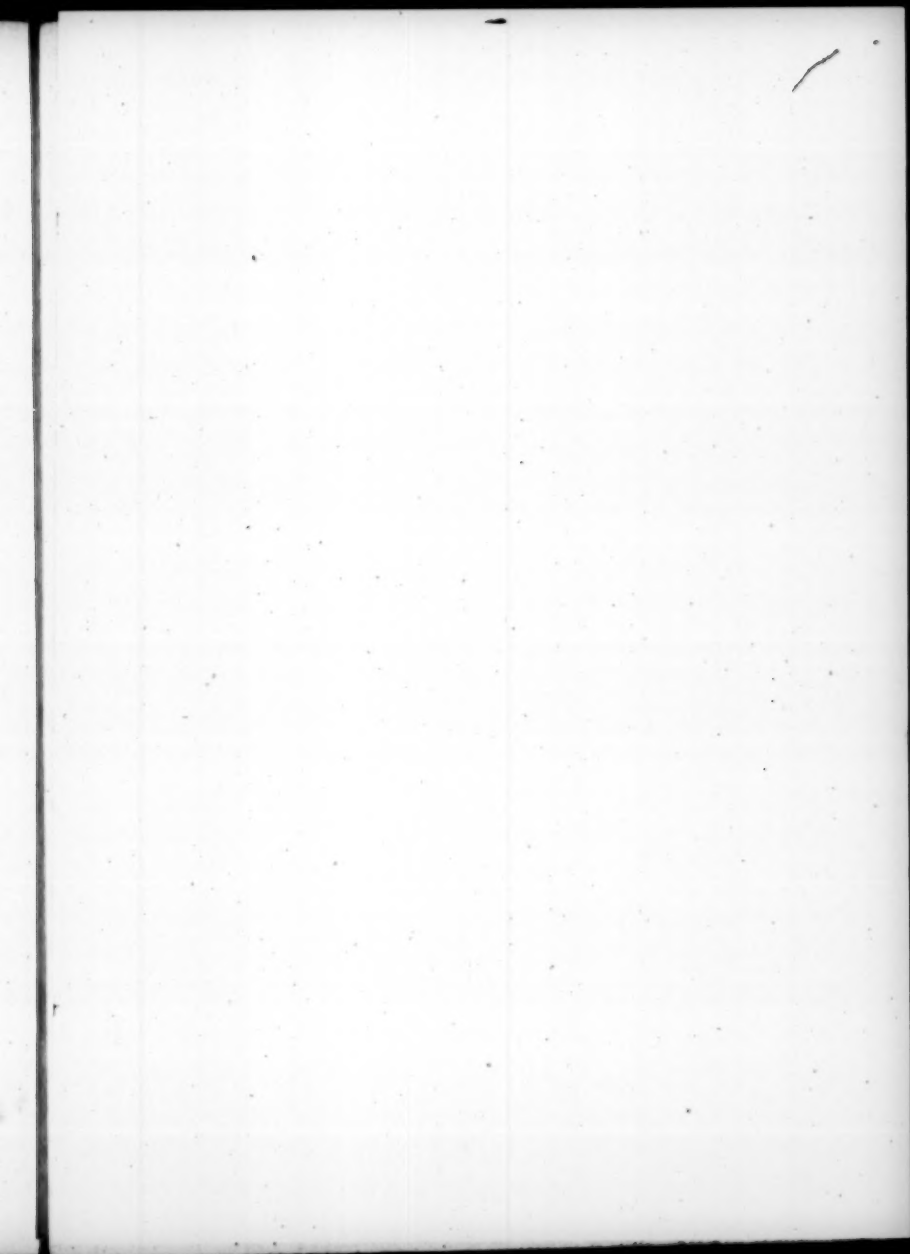
The true Christian makes an inversion of order also, and upon the same ground. Death is the last great work which we are to doe, and the true Christian thinks of that first; First, I say, so soone as he is able to think any thing, and to purpose. And he so disposeth his life, as one that knowes, that his life must yeeld him marrow and fatnesse, when he lyeth upon his death Bed, in a time of drought. We commonly live first, and then we dye; A true Christian *dyes first, and then lives*. He is borne, and he goes on in the great work of Mortification, and so dyes daily. And then when he must yeeld up the spirit, how willing, how ready, how prepared is he? He is dead already to the World, to the flesh, Hee is crucified to both, and both crucified to him. An easie matter now, and a matter of the greatest comfort to depart hence now; now, that His eyes can behold His *Salvation*. Now He chooseth Death rather than life, for to Him the nature thereof is changed; He hath so walked all His life, so contended for, and kept the Truth; so clinged to Christ in obedience and Faith, *Who tasted Death for him*ⁱ, that now He shall neither *see* Death, nor *taste* Death; He shall not *see* Death, He shall *see* the face of Death changed, lovely and pleasant now, as *Esa's* face to *Jacob*; He shall see through the vaile and shadow of Death, through the darke Grave, and behold Him, who hath swallowed up Death, and the Grave in victory. He shall not *Taste* Death: The sharp and bitter relish of Death is quite allayed and taken off to Him now; He *tasteth* nothing but sweetnesse in Death, but joy and peace in Death, a peace passing understanding; He is swallowed up, now not of Death, but of

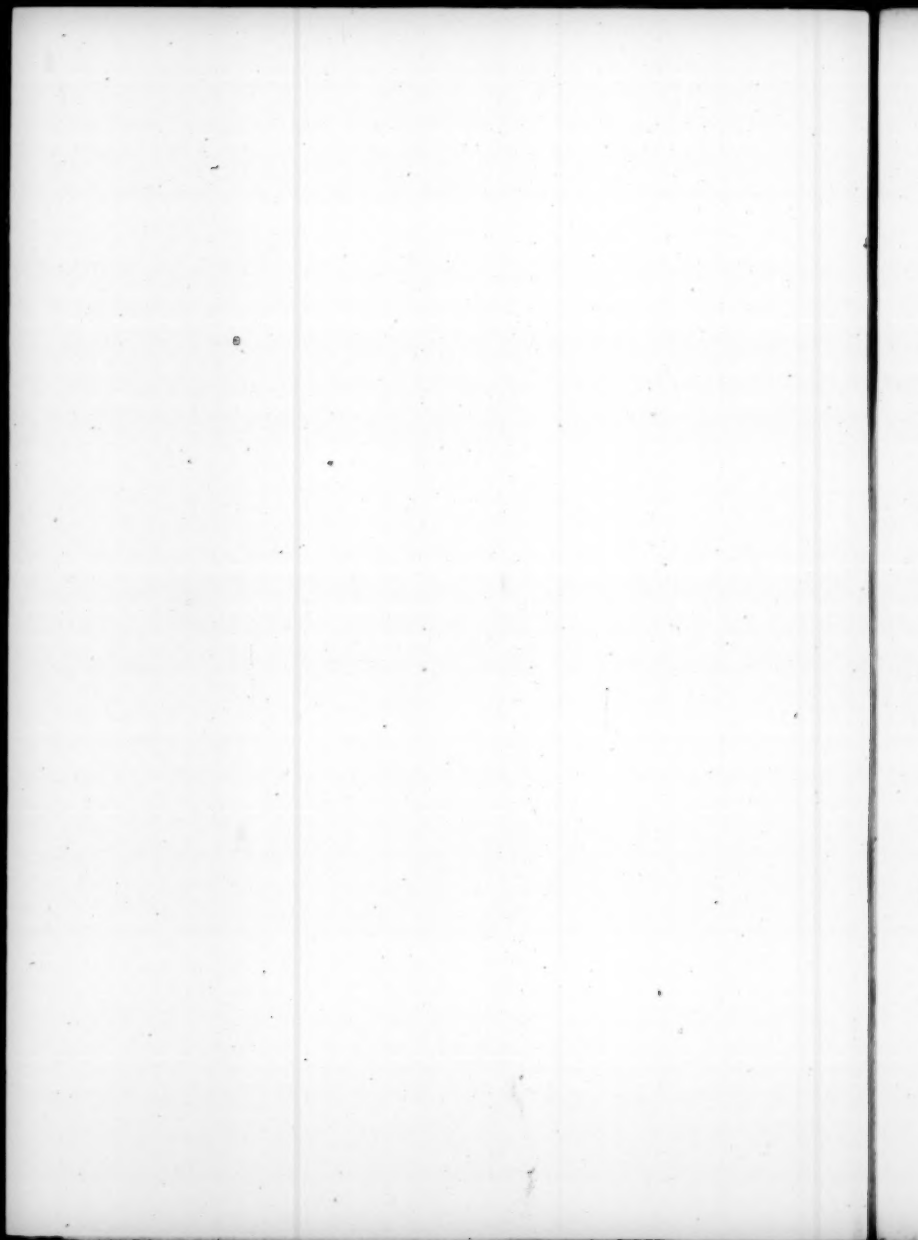
Heb. 2. 9.

Chap 7. § 2. very Rivers, and Flouds, the Brookes of Honey, and Butter^k.
 † Job 20. 17. He doth not see Death, nor doth He taste thereof, such are
 † John 8. 51, the expressions^l, and they are to the heart of the Beleever;
 § 2. in Death now He seeth life, accompanied with an eternall
 waight of Glory. He lookes upon Death now, as Iacob up-
 on Iosephs wagon^m, which shall convey Him to a place,
 where He shall have Enough; so as He regards not the stufte
 and baggage of the world; for the good, I say not, of all
 Verſe 20. the land of Egypt is His, but, Heaven is His, and all the good
 that Christ hath purchased is His. And now at this Brunt,
 (much like the straight, that David was in but a little be-
 fore the putting on of His Crowne;) at this brunt, I say,
 now that Death seemes to make His Conquest, it doth this
 Servant of the Lord the best good service, for it shall open
 Him the way to the Crowne, it shall set free the prisoner of
 Hope, it shall be as a Waggon to convey Him unto the posses-
 sion of All good, even to Christ Himselfe; and now I have
 said All. And all this, this Servant of the Lord seeth in
 Death; and then how can this person Taste of Death?
 since it muſt needs be that He can have no other relish in His
 heart now, but of honey and butter, of Pleasures of Gods
 right Hand for evermore.

Thus it is with that person, who doth that work first,
 who in mortifying the deeds of the flesh doth Dye Daily;
 When Death commeth he seeth it not, he tasteth not of it.

But for the wicked, it is not so with them, They see death;
 They taste of death. They see death and the horreur of it,
 they see it over-powring them, and getting now a full con-
 quest over them; they see it rouling great stones upon the
 * Job. 10. 18. mouth of their Cave, as Ioshua upon the five Kingsⁿ, there
 reserving them as Prisoners of no hope, till the day of their
 doome, when they shall receive that dreadfull, but just sen-
 tence, under execution whereof they shall lye eternally. be-
 ing sent to their own place, where, like slaves, Death shall
 keep them under perpetuall bondage. And there they must
 taste of it also, even such bitterneſſe, as shall be to them, as the
 gall of Asps within their bowells, and the poyſon of Vipers;
 Thus





Thus they taste it, but it is beyond expression; and this is the portion of them, that *fear Him not*, nor, in their season, and Day of Visitation, call upon His Name, even this is their Portion from the Lord, saith the Lord Almighty.

"But there is a sweet peace in Death to all such as pain-fully serve the Lord in life; they are the words of him, who relateth the last words of that excellent servant of the Lord *Mr. Dering*; And they were these.

"It is not to begin for a moment, but to continue in the feare of God all our dayes; for in the twinckling of an eye, we shall be taken away; dally not with the Word of God, blessed are they that use their tongues (so every other faculty) well, while they have it. So he spake lying upon his Death bed neare the time of His dissolution, and having spoken somewhat touching His Hope and Crowne of rejoycing, He fell asleepe.

This instructs us in this high point of Wisdome, more then once pointed at before, but can never be sufficiently pressed, till it be thoroughly learnt, which is, to make use of the present Time; to know the Day of our visitation; to acquaint our selves now with the Lord; to number our Dayes (God only teacheth the heart that Arithmeticke) that is, to consider how short, how transitory, how full of trouble our dayes are: And yet such though they are but as a span, yet thereon dependeth Eternity. The thought whereof might stirre up to the well improovement of them. The Hebrewes have a proverbe which they deliver in way of Counsaile, *Good friend remember to repent one Day before thy Death*. By one Day, they meant the present Time, the Day of Salvation. So the words tend but to this, to perswade to a wife and Christian improovement of that, which is our Time, the present.

There is no mans *Will*, but when he comes to that point, he bequeatheth his *Soule to God*. But let him see to it, that hee set his *house in order*, while there was a fit season; that Hee committed His Soule to God, when He had perfect memory, and strength of minde, and well understood what

A comfortable death ever followes a conscientious life.
Dr. Aylmer.
Lectur. p. 715.

Chap. 7. §. 2

Few men
pinched with
the Messengers
of Death, have
a *dissolving me-
mory*; saith a
great *sage* of
the Law (the
L. Coke) in his
tenth epistle,
where he advi-
seth to set our
house in order
while we are in
perfect health;
weighty coun-
sell every way.
Judg. 11. 7.

He did (which in time of distresse, a man doth not) else all is in vaine: for we know all is voyde, if the *Will* be forced, or if the minde and understanding part be wanting, and out of frame. The Lord will be as strict in examining our *Will* upon this point, as man is, what strength there was of understanding, what freedome of *Will*? And therefore the sure and certaine way is, to evidence our *Will* in our health by *double diligence*, as by two sure witnesses, else the Lord may answer us, as *Jepthah* to the Elders of *Gilead*, "Thou despisest me all thy life, why committest thou thy Soule unto mee, now in thy distresse at thy Death?"

"It is not to begin for a moment, but a continuance in the feare of God all our dayes; It is not to use our tongue well at the point of death, but to use it well, while we have it, and strength to use it."

We must not think to leap from Earth to Heaven; not think at the point of Death to live for ever with the Lord, when all our life time, we cared not to be made conformable to Christ in His Death.

We cannot thinke to Raigne with Christ, who, when we were *living men*, did not Crucifie one Lust for His sake.

We cannot think to Rest with Him for ever in Glory, who never sanctified one Sabbath to Him on Earth.

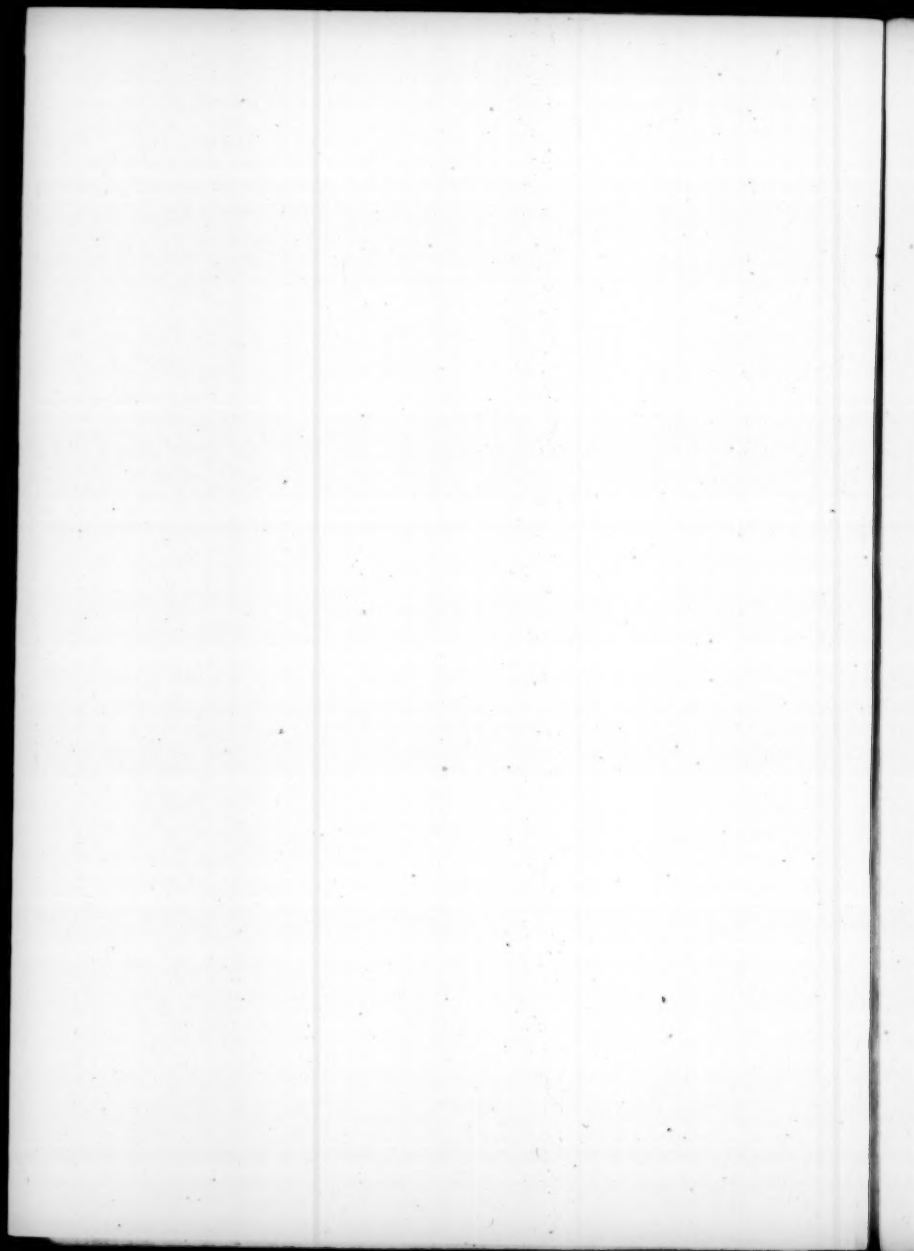
We cannot think to shine after Death, as the Sunne in his strength, yea to be like Him, who never tooke paines to purifie our hearts, nor to rub off the sully and filth of a vaine Conversation.

We cannot look for pleasures at Gods Right Hand for evermore, who, in our life and strength preferred a vaine perishing, and now a tormenting pleasure before them.

But *great peace have they that keep thy Law, and nothing shall offend them.* Psal. 119. verse 165.

"Great peace have they in death, who painfully served God in life. Their hope shall not make them ashamed, for they commit their spirit into His hand, Who hath redeemed them, the Lord God of Truth; they go to Him, whose salvation their eyes have seen, and whose they are, and whom they served. What can dismay





may them now, can death? can the grave? No, they are both swallowed up in victory. They put *death* on the one side, and *immortalitie* on the other; *worms* on the one side, and *Angells* on the other; rottenesse on the one side, and *Christ Iesus* on the other; and now they are bold, and love rather to remove out of the body, and to dwell with the Lord Christ, with Him together with the Father, and the Holy Ghost, to have continuall fellowship and everlasting communion.

Such honour have all the Saints; Death is no other thing to them now, then as the *flame* to the Angell, for thereby (though clean contrary to the nature thereof) they ascend to their everlasting mansions; there to see the good of His chosen; to rejoyce in the gladnesse of His Nation; and glory in His inheritance: There to take possession of that crown of Righteousnesse, which the Lord the Righteous Iudge shall give them at that day, when with all the Patriarches, Prophets, Apostles, all the *Antipasser*, those faithfull witnesses (*not yet made perfect*) they shall be made perfect: There to make up that tribute of praise, wherein, while they lived on earth, they were wanting; bearing part for ever in that heavenly quire, saying; *Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.* Revel. 7. 12.

Thus (my deare Children) I thought it meet, while I was in this tabernacle, to stirre up your mindes by putting you in remembrance: knowing that I and you must put off this walking tabernacle, we must lay down this piece of breathing clay, I know my self must before long, and we all know not how soon; and the good Lord grant that ye may be able after my departure to have these things always in remembrance; It is my charge unto you, my last will, look unto it, and be acquainted with it, for it is agreeable to *Gods will*. My hearts desire concerning you is; that ye would *acquaint your selves with God*, for that is the way to be at peace; and good shall come unto you. Friends though they live, yet can do you no good without God; but He can do

Chap. 7. § 3.

Judges 13.
10.Patriarcharum
consortium, Pro-
phetarum socie-
tatem, Aposto-
lorum germani-
tatem, Martyrum
dignitatem, &c.
Calv. Ad eclef.
cath. lib. 2.p. 298.
u αὐτῶν αὐτῶν
τῶν ἀγγέλων, αὐτῶν
αὐτῶν αὐτῶν αὐτῶν
τῶν ἀγγέλων. &c.
Chrysof. in ep ad
Heb. cap. 11.
hom. 28. a.
1. Pet. 1. 13.

Job 22. 2.

Chap 7. § 2.
Deut. 4. 40.
Deut. 6. 24.
chap. 10. 13.
Esay 48. 18.

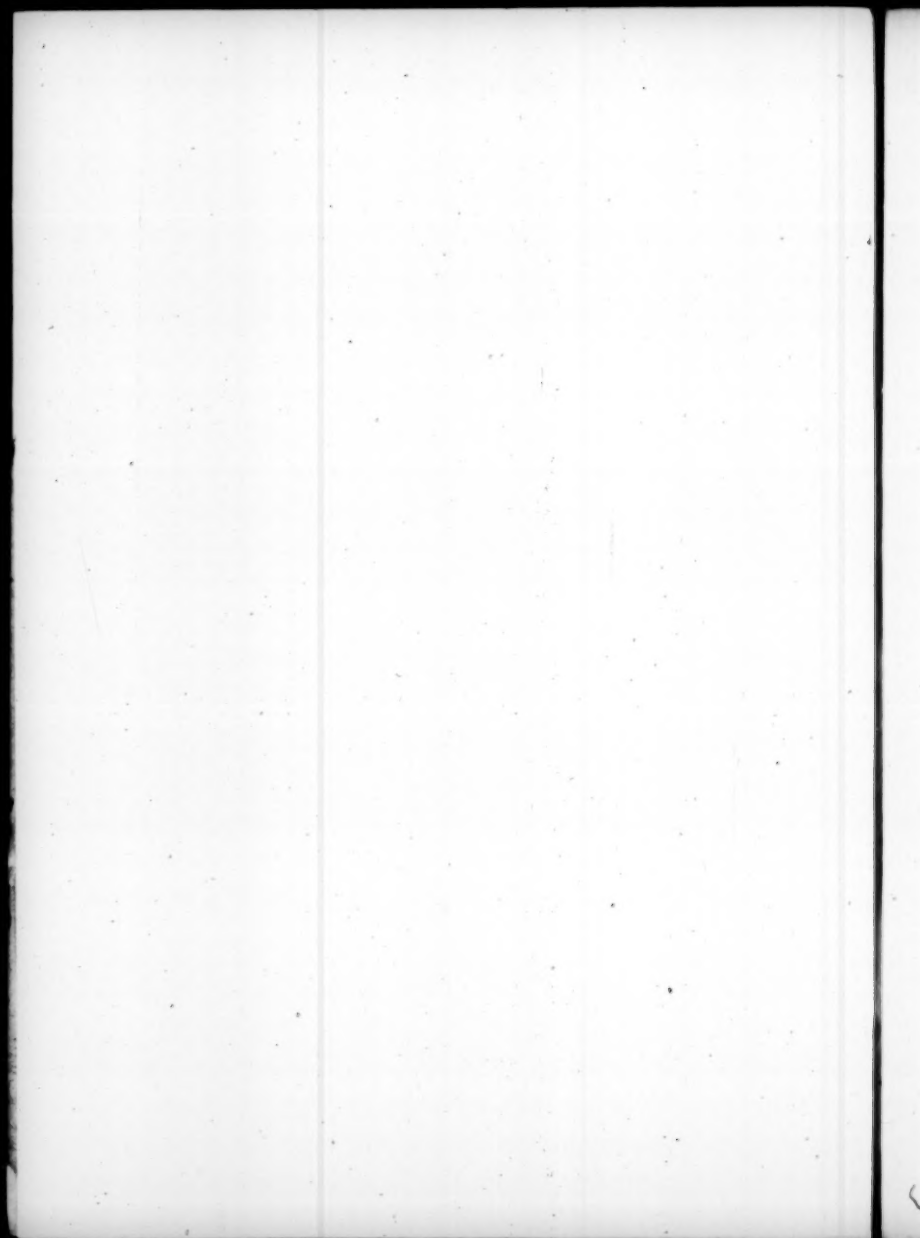
you good without them; *acquaint your selves with Him and be at peace, and good shall come unto you.* All that is written is, as the Lord presseth the observance of His own law, for *your good; Therefore feare God and keep His commandments, for this is the whole duty of man,* "so shall your peace be as the river" (still flowing) & your righteoulines as the waves of the sea" (everlasting,) for in the keeping of them is a sure reward, as in the casting of them behinde the back, a certain recompence of wrath. If at this point we turn to God the back and not the face, then in *the day* when we shall call upon Him, to make haste for our help, He will turn to us also the back and not the face, for so saith the Lord. And indeed "how reasonable is it, that so it should be? For into what "reasonable minde can it sink, that I should serve one man, "and demand my pay of another? That a man, for having "obeyed the orders of the great Turk, should ask a reward "of the Christian Emperour? with what colour can I, who "have offended a man, ask him a reward?"

"They who think to comply with their own proper affections, and with the love also of the Lord, are mightily "deceived. The *pearl* must be bought with the selling the "dearest affections of our hearts; and let this be the conclusion, *That Heaven did never cost deare.* No man can finde "friendship with that soveraigne King, but onely such a "man as will confesse that heaven is had very cheap, though "it should hap to cost him his life. Scatter not then your "hearts upon varietie of things, but recollect them to the "unity of one desire and of one love. Seek God, but not in an "ordinary manner, but like them, who seek a Treasure, "which alone is sufficient. It will be highly enough to possess God. And let us not loose time, for it was not given "us to be lost, but let us live to the end we may live ever.

This is my Conclusion and my counsell, and you have heard all; But God forbid, I should cease to pray for you, it being my duty also while I am in this tabernacle, to bow my knees unto the Father of our Lord Iesus Christ, Of whom

Ephes. 3. 16.





whom the whole family in heaven and earth is named; Chap. 7. § 1.

That He would grant you according to the riches of His glorie, to be strengthened by His Might in the Inner-man;

That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to compre-

hend with all Saints, what is the breadth, and length, and depth, and height: And so

know the love of Christ which passeth

knowledge, that ye may be fill-

ed with all the fulnesse

of God, &c. Amen.

Amen.

FINIS.

24 OCT 62

Insert this page 48. last line but one.

The season fits very well: For I suppose thee grown up, and in the strength and vigour of thy Age; a *slippery* ^a season, ^a *Vicina lapsibus* subject to *falling*; therefore never more need of the greatest *adolescencia.* circumspection and watchfulness. *Weeds*, through corruption of nature, spring-up apace, while we are children; and if we suffer them now to gather strength, and to take yet deeper root, they will *domineere* ^b over the good seed that is ^b *Infelix lolium* sown in us, and choake it. Thinke now on the evill dayes, ^c *& steriles domini* that are coming, the winter of thy life; let the *Ant* instruct thee (*Prov. 6. 6.*) What thou sowest now, thou shalt reape in Age. If thou layest in good provision now (for now is the Time to store up and furnish thy inward-house) such will be the benefit and comfort of it hereafter. Now study this Art of improving *time, means, graces*; Thou canst not imagine how rich it will make thee, how the increase will come in upon thee (as one saith ^d) *use upon use*, in this only lawfull kinde of *usury* ^e. Now put forth thy strength, and pluck up thy feet, and run the race that is set before thee, with all thy might. And the Lord put forth His Arme, even His *mightie Arme*; and carry thee in His *right hand*, even His strong and *high hand* ^f, that thou mayest have power against thy enemies in thy way, for they are mightie; and without divine assistance, will over-power thee, for they are the enemies of thy own house. What they are, how mighty, how ensnaring, I shall now shew unto thee, and treat of them in thy cares as followes.

^d A plea for age.

^e *Profusissimi in co, cujus unius honesta avaritia, Sen. de brevitate, cap. 3.*
^f *Psal. 89. 13.*

An insertion to the second part. pag. 188. line 16.

To put a full *period* hereunto, it will be necessary to take of an unjust imputation cast upon *Old-Age*, by pleading her cause, and informing against her informers. These are the precedent Ages, for thus they accuse and deride this withered and decayed Age, telling us; "It is like a weather-beaten house dropping down, wherein none would dwell under such Ruins.

True it is, such a kinde of thing *Old-Age* may seeme to

D d d

be

* *Erigere durum*
est, qui cadit ju-
venis, senem. A
 hard thing it is
 to make him
 stand firme in
 old age, that
 fell in youth.

Quis ullam
spem habebit in
eo, cujus primum
tempus etatis
fuert ad omnes
libidines divul-
gatum? who can
 have hope of
 any good in
 him, whose
 first yeers have
 been spent in
 all manner of
 lusts and luxu-
 ry. *Cic. ad se-*
natum post redi-
tum.

* *Ita est non ac-*
cepimus brevem
viam, &c.
Senec. de brev.
vite. cap. 1. &c.
 * *Nusquam pe-*
jus quam in sano
corpo. e eger ani-
mus habuit.

A corrupt
 heart dwelleth
 no where
 worfe or more
 dangerously
 then in an
 healthy Body.
 b *Jer. 3. 5.*
 c *Jer. 17. 15.*

be, but she retorts the blame and cause thereof upon her pre-
 decessors; it is they, who have thrust her into such a decayed
 house, and now they aggravate their fault very much, in
 that they blame the old-building, which themselves have
 made so ruinous. They have been as violent winds, and
 stormes often beating upon this house of clay, and so have
 brought it out of reparations. Youth will please his appe-
 tite, that he will, come what will come; he will satisfie his
 youthfull desires, though, in so doing, he doth exhaust Na-
 ture, and spends upon the principall stock of life; which yet
 he thinks not of, for youth can beare it out, but it will fall
 to the Lot of the old man to want and smart for this pro-
 fuse spending. The Man*, him I mean, who is in his *exu-*
 the vigour and *May-tide* of his life; this man is as profuse,
 and lavish of his spirits, as the youth was, as if there would
 be no need of them hereafter; he puts forth his strength, and
 doth evill things, as he can^b, and when he doth so, then he re-
 joyceth c: Not at all considering, what infinite wrong he
 doth to the old-man his very next neighbour, for whom the
 man now treasures up with both hands, paines, aches, diseases,
 sighes and wrath to boote: and they lye as sealed-up in a bag,
 which the old-man, when he cometh, shall open, finde and
 feele both, that it is even so. Such dis-service these predeces-
 sors do to their Successor old-Age. Therefore neither the
 youth, nor the man have cause to blame old-age; But the Old-
 Age hath great cause to complain of them. And so having
 cleared the objection, and layed the blame where it is due,
 I passe on to the second period.

An insertion to the second part pag. 201, line first.
 visitation.

It is notable, which we read, *Isa. 2. Rahab's* preservation;
 her peace, and the peace of her house was secured unto her
 by this token, *The line of scarlet shreed bound in her window,*
vers. 18. upon this now we must set our marke, which we
 read, *vers. 21. And she sent them away and they departed: and*
she bound the scarlet line in the window.

It

It is very notable fixe, That the *dismissing* the men, and the *hanging* out the line, stand conjoynd in the Text; though perhaps, if *Tremellius* his interpretation be right, we cannot thereby conclude the precise time, when she did hang it forth. But thus we conclude, for so we are taught; That she used no delay, none at all, but when the time was *sitting* and *convenient*, then she did it; and that might be presently, at that instant, time as is specified in the Text, for ought we can or may gather to the contrary. But what needed so much haste? she might have delayed *the binding* the line to the window, some dayes, for the *Spies* were not yet returned; *Ioshua* was not yet upon his *march*; *Jordan* was betwixt; some time there must be in marching towards *Iericho*; and sixe dayes they were *compassing* the Citie. Time enough to hang out the Threed, when she heard, That the *Trumpets* blew, and, because they were but *rams* *hornes*, she might have delayed yet longer, till the *last day*, when she saw the *walls* fall down flat, and then she might hasten to the window, and do that worke soone enough. Thus flesh and bloud might reason the case, and very well satisfie a *dilatory spirit*. But it is of infinite use to consider, That thus *Rahab* did not reason, but then, when she sent away the men, she bound the scarlet line in the window. We cannot be too quick and speedy in case of life and salvation. Here, delayes are dangerous, perhaps deadly. I may deferre this day and the next till my enemy be approaching and surprising me, and I finde my selfe falling down flat; this I may do, and yet do well. But it is very hazardous. It may, nay it is most likely, so it will be, if I stay till dangers have beset me, and incompassed me, my feares will be such, as that they will betray all my *successors*.^b And therefore sith in this scarlet colour lyeth the peace, securitie, salvation of our bodies and souls too, we must do quickly what we do, we must not delay in hanging forth this *flag of peace*. Now, now while our dayes are departing (they are still passing away as the waters) now hang we forth this scarlet line at our windows, and delay not. What it implyeth is of easie construction, and of infinite use.

^aPostea cum modum & necessarium visum est.

^bWisd. 17. 12.

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